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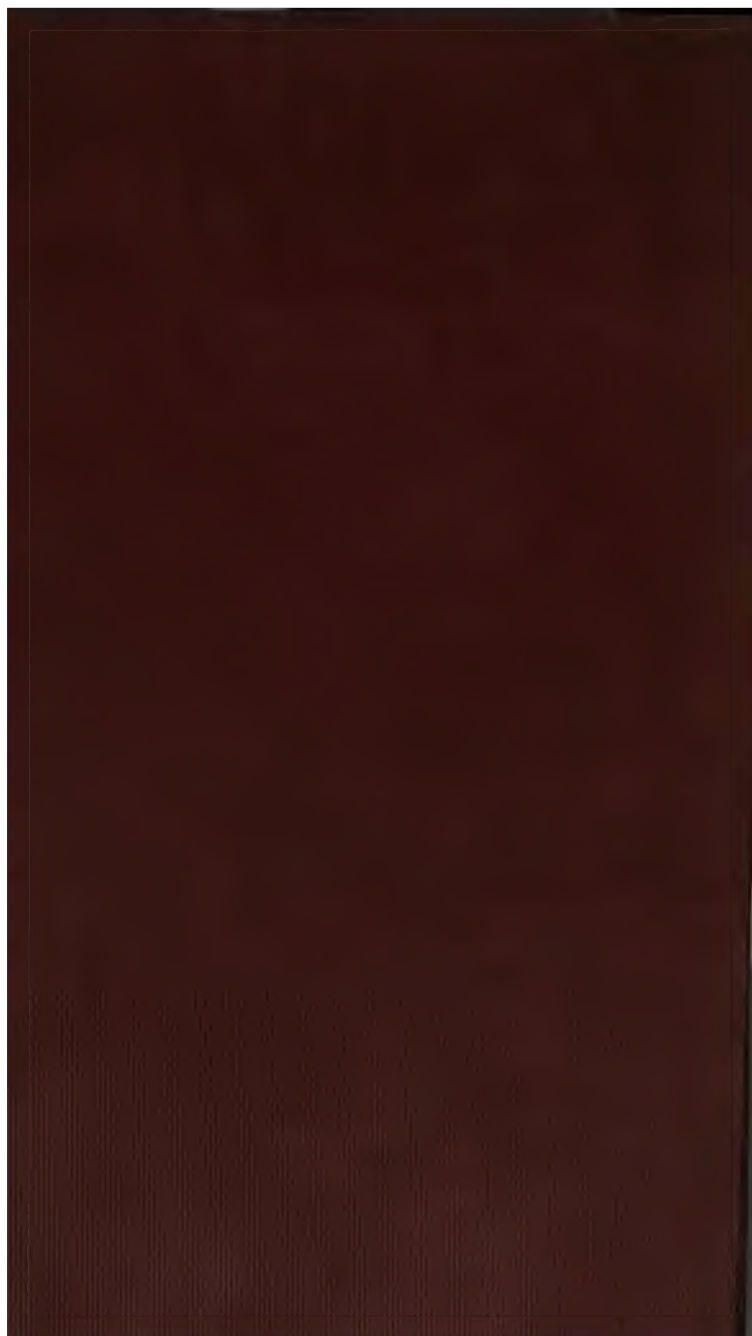
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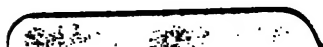
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Arnold's School Classics.

THE HECUBA

OF

EURIPIDES,

WITH ENGLISH NOTES.



BY THE REV.

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RECTOR OF LYNDON,

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LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1852.

202 . 6 . 12 C . .

LONDON :
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PREFACE.

THE text of this play is that of Pflugk (as revised by Klotz): and the greater part of the notes are taken, in substance or in words, from his complete and excellent edition, which leaves little to be desired. The rest are taken from Hermann, Hartung, and two small French editions by Dübner and Leprévost respectively.

T. K A.

GRASMERE,
Aug. 23, 1852.

EXPLANATION OF MARKS, &c.

Pf. = Pflugk

Musgr. = Musgrave.

H. = Hermann.

Db. = Dübner.

JN. = *join* the words in the following order, in construing the passage.

L. = Leprévost.

The grammatical references are:

1) to the Editor's larger Greek Grammar.

2) to smaller Gr. Gr. [in ()].

3) to Mr. Jelf's Kühner (with § prefixed).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΠΟΛΥΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ.

ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

- Ἦκῳ νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἴν' Ἀιδης χωρὶς ᾤκισται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγὼς τῆς Κισσέως,
4 Πριάμον τε πατρός, ὃς μ', ἐπεὶ Φρυγῶν πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ,
δείσας ὑπεξέπεμψε Τρωϊκῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
8 ὃς τὴν ἀρίστην Χερσονησίαν πλάκα
σπείρει φίλιππον λαὸν εὐθύνων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
πατήρ, ἴν', εἴ ποτ' Ἰλίου τείχη πέσοι,
12 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.
νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς
ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα
οὔτ' ἔγχος οἶός τ' ἦν νέφ' βραχίονι.
16 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα,
πύργοι τ' ἄθραυστοι Τρωϊκῆς ἦσαν χθονός,
Ἐκτωρ τ' ἀδελφὸς οὐμὸς εὐτύχει δορί,
καλῶς παρ' ἀνδρὶ Θρηκί, πατρώῳ ξένῳ,
20 τροφαῖσιν, ὥς τις πτόρθος, ηὐξόμην τάλας.
ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται
ψυχῇ, πατρώα θ' ἐστία κατεσκάφη,
αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει,
24 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,
κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν
ξένος πατρώος, καὶ κτανὼν ἐς οἶδμ' ἄλως
μεθῆχ', ἴν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.
28 κείμεναι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
πολλοῖς διαύλοις κυμάτων φορούμενος,
ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης

B

- 31 Ἐκάβης αἴτσω σῶμ' ἐρημώσας ἔμον,
 32 τριταῖον ἤδη φέγγος αἰωρούμενος,
 ὅσονπερ ἐν γῇ τῇδε Χερσονησία
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.
 πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι
 36 θάσσουσ' ἐπ' ἅκταις τῇσδε Θρηκίας χθονός·
 ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβον φανείς
 κατέσχ' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικὸν
 πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην·
 40 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
 καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων
 ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
 44 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.
 δυοῖν δὲ παῖδοιν δύο νεκρῶ κατόψεται
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
 φανήσομαι γὰρ, ὡς τάφου τλήμων τύχῳ,
 48 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
 τοὺς γὰρ κάτω σθένοντας ἐζητησάμην
 τύμβου κυρῆσαι κεῖς χέρας μητρὸς πεσεῖν.
 τοῦμόν μὲν οὖν ὅσονπερ ἠθελον τυχεῖν
 52 ἔσται· γεραιᾷ δ' ἐκποδῶν χωρήσομαι
 Ἐκάβῃ· περᾷ γὰρ ἡδ' ὑπὸ σκηνῆς πόδα
 Ἀγαμέμνονος φάντασμα δειμαίνουσ' ἐμόν.
 φεῦ.
 ὦ μήτερ, ἥτις ἐκ τυραννικῶν δόμων
 56 δούλειον ἡμᾶρ εἶδες, ὡς πράσσεις κακῶς,
 ὅσονπερ εὖ ποτ'. ἀντισηκώσας δέ σε
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

ΕΚΑΒΗ.

- ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
 60 ἄγετ', ὀρθοῦσαι τὴν ὀμόδουλον,
 Τρῳάδες, ὑμῖν, πρύσθε δ' ἀνασσαν.
 λάβετε, φέρετε, πέμπετ', αἰρετέ μου
 64 γεραιᾶς χειρὸς προσλαζύμεναι·
 καὶ γὰρ σκολιῷ σκίπῳνι χερὸς
 διεριειδομένα σπεύσω βραδύπουν
 ἥλυσιν ἄρθρων προτιθεῖσα.
 68 ὦ στεροπὰ Διός, ὦ σκυτίσ νύξ,

- 69 τί ποτ' αἶρομαι ἔννυχος οὕτω
 δείμασι, φάσμασιν; ὦ πότνια χθών,
 μελανοπτερύγων μᾶτερ ὀνείρων,
 72 ἀποπέμπομαι ἔννυχον ὄψιν,
 ἂν περὶ παιδὸς ἐμοῦ τοῦ σωζομένου κατὰ Θρήκην
 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὀνείρων
 76 φοβερὰν ὄψιν ἔμαθον, ἐδάην.
 ὦ χθόνιοι θεοί, σώσατε παῖδ' ἐμόν,
 80 ὃς μόνος οἴκων ἄγκυρά τ' ἐμῶν
 τὴν χιονώδη Θρήκην κατέχει
 ξείνου πατρώου φυλακαῖσιν.
 ἔσται τι νέον·
 84 ἥξει τι μέλος γοερὸν γοεραῖς.
 οὐ ποτ' ἐμὰ φρὴν ὥδ' ἀλίσστος
 φρίσσει, ταρβεί.
 ποῦ ποτε θείαν Ἑλένου ψυχὰν
 88 ἦ Κασάνδρας ἐσίδω, Τρωάδες,
 ὥς μοι κρίνωσιν ὀνείρους;
 εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἵμονι χαλᾷ
 92 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
 ἀνάγκα
 οἰκτρῶς. καὶ τόδε δεῖμά μοι.
 ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
 φάντασμ' Ἀχιλέως,
 96 ἥτει δὲ γέρας τῶν πολυμόχθων
 τινὰ Τρωϊάδων.
 ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
 πέμψατε, δαίμονες, ἱκετεύω.

ΧΟΡΟΣ.

- 100 Ἑκάβη, σπουδῇ πρὸς σ' ἐλιάσθην
 τὰς δεσποσύνους σκηνὰς προλιποῦσ'.
 ἴν' ἐκληρώθην καὶ προσετάχθην
 δούλῃ, πόλεως ἀπελαυνομένη
 104 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 δοριθήρατος πρὸς Ἀχαιῶν,
 οὐδὲν παθίων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένη
 108 μέγα, σοί τε, γύναι, κήρυξ ἀχέων.
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

- 110 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ
 σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
 112 οἷσθ' ὅτε χρυσεῖοις ἐφάνη ξὺν ὅπλοις,
 τὰς ποντοπόρους δ' ἔσχε σχεδίας,
 λαίφη προτόνοις ἐπερειδομένας,
 τάδε θωύσσω,
 116 ποῖ δῆ, Δαναοί, τὸν ἐμὸν τύμβον
 στέλλεσθ' ἀγέροστον ἀφέντες;
 πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,
 δόξα δ' ἐχώρει δίχ' ἂν Ἑλλήνων
 120 στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου βάκκης ἀνέχων
 124 λέκτρ' Ἀγαμέμνων·
 τῷ Θησείδα δ', ὅζω Ἀθηνῶν,
 δισσω μύθων ῥήτορες ἦσαν,
 γνώμη δὲ μιᾷ ξυνεχωρεῖτην
 128 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν
 αἵματι χλωρῷ· τὰ δὲ Κασάνδρας
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας
 πρόσθεν θήσειν ποτὲ λόγχης.
 132 σπουδαὶ δὲ λόγων κατατεινομένων
 ἦσαν ἴσαι πως, πρὶν ὁ ποικιλόφρων,
 κόπης, ἡδυλόγος, δημοχαριστῆς
 Λαερτιάδης πείθει στρατιὰν
 136 μὴ τὸν ἄριστον Δαναῶν πάντων
 δούλων σφαγίων οὔνεκ' ἀπωθεῖν,
 μηδὲ τιν' εἰπεῖν παρὰ Περσεφόνῃ
 στάντα φθιμένων,
 140 ὡς ἀχάριστοι Δαναοὶ Δαναοῖς
 τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
 Τροίας πεδίων ἀπέβησαν.
 ἦξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη
 144 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν
 ἔκ τε γεραιῆς χερὸς ὀρμήσων.
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς,
 ἴζ' Ἀγαμέμνονος ἱκέτις γονάτων·
 148 κήρυσσε θεοὺς τοὺς τ' οὐρανίδας
 τοὺς θ' ὑπὸ γαῖαν.

- 150 ἦ γάρ σε λιταὶ διακωλύσουσ'
ὀρφανὸν εἶναι παιδὸς μελέας,
152 ἦ δεῖ σ' ἐπιδεῖν τύμβου προπετῇ
φοινισσομένην αἵματι παρθένον
ἐκ χρυσοφόρου
δειρῆς νασμῶ μελανανγεί.
ΕΚ. οἱ ἄγε μελέα, τί ποτ' ἀπύσω;
156 ποῖαν ἀχώ; ποῖον ὀδυρμόν;
δειλαία δειλαίου γήρως,
δουλείας τᾶς οὐ τλατᾶς,
τᾶς οὐ φερτᾶς· ὦμοι μοι.
160 τίς ἀμύνει μοι; ποῖα γενεά,
ποῖα δὲ πόλις;
φρουῶδος πρέσβυς, φρουδοὶ παῖδες.
ποῖαν, ἦ ταύταν ἦ κείναν,
164 στείχω; ποῖ δ' ἦσω; ποῦ τις θεῶν
ἦ δαίμων ἔστ' ἐπαρωγός;
ὦ κάκ' ἐνεγκοῦσαι Τρωάδες, ὦ
κάκ' ἐνεγκοῦσαι
168 πῆματ', ἀπωλέσατ', ὠλέσατ'· οὐκέτι μοι βίος
ἀγαστὸς ἐν φάει.
ὦ τλάμων, ἄγησαί μοι,
πούς, ἄγησαι τᾷ γραίᾳ
172 πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ
δυστανοτάτας ματέρος, ἔξελθ',
ἔξελθ' οἴκων· αἶε ματέρος
αὐδάν, ὦ τέκνον, ὡς εἰδῆς
176 οἶαν οἶαν
αἴτω φάμαν περὶ σᾶς ψυχᾶς.

ΠΟΛΥΔΕΝΗ.

- ἰώ,
μᾶτερ, μᾶτερ, τί βοᾷς; τί νέον
καρύξασ' οἴκων μ', ὥστ' ὄρνιν,
180 θάμβει τῷδ' ἐξέπταξας;
ΕΚ. ἰώ μοι, τέκνον.
ΠΟΔ. τί με δυσφημεῖς; φροῖμά μοι κακά.
ΕΚ. αἰαῖ, σᾶς ψυχᾶς.
184 ΠΟΔ. ἐξαύδα, μὴ κρύψης δαρὸν.
δαιμαίνω, δαιμαίνω, μᾶτερ,

- 186 τί ποτ' ἀναστένεις ;
ΕΚ. [ὦ] τέκνον, τέκνον μελέας ματρός.
- 188 ΠΟΛ. τί τόδ' ἀγγέλλεις ;
ΕΚ. σφάξαι σ' Ἀργείων κοινὰ
ξυντείνει πρὸς τύμβον γνώμα
Πηλείδα, γέννα.
- 192 ΠΟΛ. οἴμοι, μᾶτερ, πῶς φθέγγει
ἀμέγαρτα κακῶν ; μάνυσόν μοι,
μάνυσον, μᾶτερ.
ΕΚ. αὐδῶ, παῖ, δυσφήμους φάμας'
- 196 ἀγγέλλουσ' Ἀργείων δόξαι
ψήφῳ τὰς σᾶς περὶ μοι ψυχᾶς.
ΠΟΛ. ὦ δεινὰ παθοῦς', ὦ παντλάμων,
ὦ δυστάνου μᾶτερ βιοτᾶς,
200 οἶαν οἶαν αὖ σοι λώβαν
ἐχθίσταν ἀρρήταν τ'
ῶρσέν τις δαίμων ;
οὐκέτι σοι παῖς ἄδ', οὐκέτι δὴ
- 204 γήρα δειλαίᾳ δειλαίῳ
ξυνδουλεύσω.
σκύμνον γάρ μ' ὥστ' οὐρειθρέπταν,
μόσχον δειλαίᾳ δειλαίαν
εἰσόψει χειρὸς ἀναρπαστὰν
- 208 σᾶς ἄπο, λαιμότομόν θ' Ἀἰδᾶ
γᾶς ὑποτεμπομέναν σκότον, ἔνθα νεκρῶν μέτα
τάλαινα κείσομαι.
σὲ μέν, ὦ μᾶτερ δύστανε βίου,
- 212 κλαίω πανοδύρτοις θρήνοις·
τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
οὐ μετακλαίομαι. ἀλλὰ θανεῖν μοι
ξυντυχία κρείσσων ἐκύρησεν.
- 216 ΧΟΡ. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ
ποδός,
'Εκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

ΟΔΥΣΣΕΥΣ.

- γύναι, δοκῶ μέν σ' εἰδέναι γνώμην στρατοῦ
ψῆφόν τε τὴν κρανθεῖσαν· ἀλλ' ὅμως φράσω.
220 ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην
σφάξαι πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου.

- 222 ἡμᾶς δὲ πομποὺς καὶ κοιμιστῆρας κόρης
τάσσουνσιν εἶναι· θύματος δ' ἐπιστάτης
224 ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
οἶσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βία
μήτ' ἐς χερῶν ἄμειλλαν ἐξέλθης ἐμοί·
γίγνωσκε δ' ἄλκην καὶ παρουσίαν κακῶν
228 τῶν σῶν. σοφόν τοι κὰν κακοῖς ἂ δεῖ φρονεῖν.

- ΕΚ. αἰαῖ· παρέστηχ', ὥς ἔοικ', ἀγῶν μέγας,
πλήρης στεναγμῶν, οὐδὲ δακρύων· κενός.
κἀγὼ γὰρ οὐκ ἔθνησκον οὐ μ' ἐχρῆν θανεῖν,
232 οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὀρώ
κακῶν κάκ' ἄλλα μεῖζον' ἢ τάλαιν' ἐγώ.
εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
μὴ λυπρὰ μηδὲ καρδίας δηκτήρια
236 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῶν,
ἡμᾶς δ' ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.

ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ
φθονῶ.

- ΕΚ. οἶσθ', ἡνίκ' ἦλθες Ἰλίου κατὰσκοπος,
240 δυσχλαινία τ' ἄμορφος, ὀμμάτων τ' ἄπο
φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

ΟΔ. οἶδ'. οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.

ΕΚ. ἔγνω δέ σ' Ἑλένη, καὶ μόνῃ κατεῖπ'
ἐμοί;

- 244 ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.

ΕΚ. ἦψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὢν;

ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ'
ἐμήν.

ΕΚ. τί δῆτ' ἔλεξας δοῦλος ὢν ἐμὸς τότε;

- 248 ΟΔ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ
θανεῖν.

ΕΚ. ἔσωσα δῆτά σ' ἐξέπεμψά τε χθονός;

ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε.

ΕΚ. οὐκ οὖν κακύνει τοῖσδε τοῖς βουλευμασιν,

- 252 ὃς ἐξ ἐμοῦ μὲν ἔπαθες οἷα φῆς παθεῖν,
δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνῃ;
ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθέ μοι,

- 256 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.

- 258 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 ἐς τήνδε παῖδα ψῆφον ὥρισαν φόνου ;
 260 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει ;
 ἢ τοὺς κτανόντας ἀνταποκτείνειν θέλων
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;
 264 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἰργασται κακόν.
 Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
 κείνη γὰρ ὤλεσεν νιν ἐς Τροίαν τ' ἄγει.
 εἰ δ' αἰχμάλωτον χρή τιν' ἔκκριτον θανεῖν
 268 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε.
 ἢ Τυνδαρίς γὰρ εἶδος εὐπρεπεστάτη,
 ἀδικοῦσά θ' ἡμῶν οὐδὲν ἥσσον εὐρέθη.
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·
 272 ἃ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
 ἄκουσον. ἦψω τῆς ἐμῆς, ὥς φῆς, χερὸς
 καὶ τῆς γεραιᾶς προσπίτνων παρηίδος·
 ἀνθάπτομαι σου τῶνδε τῶν αὐτῶν ἐγώ,
 276 χάριν τ' ἀπαιτῶ τὴν τόθ', ἵκετεύω τέ σε,
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς,
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλις·
 ταύτῃ γέγηθα κἀπιλήθομαι κακῶν·
 280 ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,
 πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.
 οὐ τοὺς κρατοῦντας χρῆ κρατεῖν ἃ μὴ χρεῶν,
 οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράσσειν αἰεί.
 284 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ ἐμ' ἔτι,
 τὸν πάντα δ' ὄλβον ἡμαρ ἐν μ' ἀφείλετο.
 ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με,
 οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαϊκὸν στρατὸν
 288 παρηγόρησον, ὥς ἀποκτείνειν φθόνοιο
 γυναῖκας, ἃς τὸ πρῶτον οὐκ ἐκτείνετε
 βωμῶν ἀποσπάσαντες, ἀλλ' ὤκτειράτε.
 νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
 292 καὶ τοῖσι δούλοις αἵματος κείμεν ἐπεί.
 τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃ, τὸ σὸν
 πείσει· λόγος γὰρ ἐκ τ' ἀδοξούντων ἰὼν
 κακὰ τῶν δοκούντων αὐτὸς οὐ ταῦτ' ὀνείκει.
 296 ΧΟΡ. οὐκ ἔστιν οὕτω στερβρὸς ἀνθρώποι
 φύσις

- 297 ἥτις γόων σῶν καὶ μακρῶν ὀδυρμάτων
κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.
ΟΔ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
- 300 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί.
ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπερ εὐτύχουν,
σώζειν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω·
ἂ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι,
- 304 Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παῖδα δοῦναι σφάγιον ἔξαιτουμένῳ.
ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
- 308 μηδὲν φέρεται τῶν κακίωνων πλέον.
ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ.
οὐκ οὖν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
- 312 χρώμεσθ', ἐπεὶ δ' ἄπεστι, μὴ χρώμεσθ' ἔτι;
εἰεν· τί δῆτ' ἐρεῖ τις, ἣν τις αὖ φανῇ
στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν,
- 316 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;
καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν
κεῖ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
τύμβον δὲ βουλοίμην ἂν ἀξιούμενον
- 320 τὸν ἐμὸν δρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις.
εἰ δ' οἰκτρὰ πάσχειν φῆς, τάδ' ἀντάκουέ μου·
εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἄθλῳ
γραῖαι γυναῖκες ἡδὲ πρεσβῦται σέθεν,
- 324 νύμφαι τ' ἀρίστων νυμφίων τηπώμεναι,
ὧν ἥδε κεύθει σώματ' Ἰδαία κόνις.
τόλμα τάδ' ἡμεῖς δ', εἰ κακῶς νομίζομεν
τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν·
- 328 οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
ἡγείσθῃ, μήτε τοὺς καλῶς τεθνηκότας
θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ,
ὑμεῖς δ' ἔχηθ' ὁμοια τοῖς βουλευμασιν.
- 332 ΧΟΡ. αἰαῖ· τὸ δοῦλον ὥς κακὸν πεφυκέναι,
τολμᾶν θ' ἂ μὴ χρῆ τῇ βίᾳ νικώμενον.
ΕΚ. ὦ θυγάτερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα
φροῦδοι μάτην ρίφθέντες ἀμφὶ σοῦ φόνου·
- 336 σὺ δ' εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις,

- 337 σπούδαζε, πάσας ὥστ' ἀηδόνος στόμα
 φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.
 πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ,
 340 καὶ πείθ'. ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα
 καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.
 ΠΟΛ. ὕρῳ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
 κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν
 344 στρέφοντα, μή σου προσθίγω γενειάδος.
 θάρσει· πέφευγας τὸν ἐμὸν Ἰκέσιον Δία·
 ὥς ἔψομαί γε τοῦ τ' ἀναγκαίου χάριν
 θανεῖν τε χρήσουσ'. εἰ δὲ μὴ βουλήσομαι,
 348 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.
 τί γάρ με δεῖ ζῆν; ἧ πατὴρ μὲν ἦν ἄναξ
 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου·
 ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο,
 352 βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
 ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·
 δέσποινα δ' ἡ δύστηνος Ἰδαίαισιν ἦν
 γυναιξί, παρθένοις ἀπόβλεπτος μέτα,
 356 ἴση θεοῖσι πλὴν τὸ κατθανεῖν μόνον·
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐρᾶν τίθησιν οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
 360 τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται,
 τὴν Ἑκτορός τε χατέρων πολλῶν κάσιν,
 προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
 σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι
 364 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 λέχη δὲ τὰμὰ δούλος ὠνητὸς ποθεν
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.
 οὐ δῆτ'· ἀφίημ' ὁμμάτων ἐλεύθερον
 368 φέγγος τοδ', Αἰδῇ προστιθεῖσ' ἐμὸν δέμας.
 ἄγ' οὐν μ', Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·
 οὐτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ
 θάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πρᾶξαί με χρή.
 372 μῆτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένῃ
 λέγουσα μηδὲ δρῶσα· συμβούλου δέ μοι
 θανεῖν, πρὶν αἰσχυρῶν μὴ κατ' ἀξίαν τυχεῖν.
 ὅστις γὰρ οὐκ εἴωθε γένεσθαι κακῶν
 376 φέρει μὲν, ἀλγεί δ' αὐχέν' ἐντιθεὶς ζυγῷ·

377 θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

ΧΟΡ. δεινὸς χαρακτήρ κάπῖσημος ἐν βροτοῖς
380 ἐσθλῶν γενέσθαι, καπὶ μεῖζον ἔρχεται
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ
καλῷ

λύπη πρόσσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
384 χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν
ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείνετε,
ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως
κεντεῖτε, μὴ φείδεσθ'· ἐγὼ ἔτεκον Πάριν,
388 δς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.

ΟΔ. οὐ σ', ὦ γεραιά, καθθανεῖν Ἀχιλλέως
φάντασμ' Ἀχαιοῦς, ἀλλὰ τήνδ', ῥήσασατο.

ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
392 καὶ δις τόσον πῶμ' αἵματος γενήσεται
γαῖα νεκρῷ τε τῷ τάδ' ἐξαιτουμένῳ.

ΟΔ. ἄλις κόρης σῆς θάνατος· οὐ προσ-
οιστέος

ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.

396 ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπύτας κεκτημένους.

ΕΚ. ὅποια κισσὸς δρυὸς ὅπως τῆσδ' ἔξομαι.

ΟΔ. οὐκ, ἦν γε πείθῃ τοῖσι σου σοφωτέροις.

400 ΕΚ. ὥς τῆσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι.

ΟΔ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ
λιπών.

ΠΟΛ. μήτερ, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,
χάλα τοκεῦσιν εἰκότως θυμουμένοις,

404 σύ τ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαί τε σὸν

γέροντα χρώτα πρὸς βίαν ὠθουμένην,

ἀσχημονῆσαι τ' ἐκ νέου βραχίονος

408 σπασθεῖς; ἃ πείσει· μὴ σύ γ'· οὐ γὰρ ἄξιον.

ἀλλ', ὦ φίλη μοι μήτερ, ἡδίστην χέρα

δὸς καὶ παρειὰν προσβαλεῖν παρηΐδι·

ὥς οὐποτ' αὐτίς, ἀλλὰ νῦν πανύστατον

412 ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

414 ὦ μήτερ, ὦ τεκοῦσ', ἄπειμι δὴ κάτω.

ΕΚ. ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύομεν.

416 ΠΟΛ. ἄνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.

ΕΚ. οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛ. ἐκεῖ δ' ἐν ᾧδου κείσομαι χωρὶς σέθεν.

ΕΚ. οἴμοι τί δράσω; ποῖ τελευτήσω βίον;

420 ΠΟΛ. δούλη θανοῦμαι, πατρὸς οὖσ' ἐλευθέρου.

ΕΚ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

ΠΟΛ. τί σοι πρὸς Ἑκτορ' ἢ γέροντ' εἶπω πόσιν;

ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

424 ΠΟΛ. ὦ στέρνα, μαστοὶ θ', οἳ μ' ἐθρέψαθ' ἠδέως.

ΕΚ. ὦ τῆς ἀώρου, θύγατερ, ἀθλίας τύχης.

ΠΟΛ. χαῖρ', ὦ τεκοῦσα, χαῖρε Κασάνδρα τέ μοι.

ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

428 ΠΟΛ. ὃ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

ΕΚ. εἰ ζῇ γ'· ἀπιστῶ δ'· ὧδε πάντα δυστυχῶ.

ΠΟΛ. ζῇ καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.

ΕΚ. τέθνηκ' ἐγωγε πρὶν θανεῖν κακῶν ὕπο.

432 ΠΟΛ. κύμιζ', Ὀδυσσεῦ, μ' ἀμφιθεὶς κάρα πέπλοις·

ὥς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν

θρήνοισι μητρός, τήνδε τ' ἐκθήκω γούοις.

ὦ φῶς· προσεῖπείν γάρ σόν ὄνομ' ἔξεστί μοι,

436 μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

ΕΚ. οἳ γώ· προλείπω· λύεται δέ μου μέλη.

ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,

440 δός· μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι.

ὥς τὴν Λάκαιναν ξύγγονον Διοσκόροιν

Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὁμμάτων

443 αἵσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.

444 ΧΟ. αὔρα, ποντιαῖς αὔρα, (στρ. α.)

ἄτε ποντοπόρους κομίζεις
θοᾶς ἀκάτους ἐπ' οἶδμα λίμνας,
ποῖ με τὰν μελέαν πορεύσεις ;

448 τῷ δουλόσυνος πρὸς οἶκον
κτηθεῖς ἀφίζομαι ;

ἦ Δωρίδος ὄρμον αἶας,
ἦ Φθιάδος, ἔνθα καλλι-

452 στων ὑδάτων πατέρα
φασὶν Ἀπιδανὸν γύας λιπαίνειν ;
ἦ νάσων, ἀλήρει (ἀντιστρ. α.)

456 κῶπα πεμπομέναν τάλαιναν,
οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,
ἔνθα πρωτόγονός τε φοῖνιξ
δάφνα θ' ἱεροὺς ἀνέσχε

460 πτόρθους Λατοῖ φίλα,
ὠδίνος ἄγαλμα δίας ;
σὺν Δηλιάσιν τε κούραις

464 Ἀρτέμιδος τε θεᾶς
χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω ;
ἦ Παλλάδος ἐν πόλει (στρ. β.)
τὰς καλλιδίδφρου

468 Ἀθαναίας ἐν κροκέῳ πέπλῳ
ζεύξομαι ἄρματι πώλους,
ἐν δαιδαλαῖσι ποι-
κίλλουσ' ἀνθοκρόκοισι πήναις,

472 ἦ Τιτάνων γενεάν,
τὰν Ζεὺς ἀμφιπύρῳ
κοιμίζει φλογμῷ Κρονίδας ;
ὦμοι τεκέων ἐμῶν, (ἀντιστρ. β.)

476 ὦμοι πατέρων,
χθονός θ', ἃ καπνῷ κατερείπεται
τυφομένα, δορίληπτος
ὑπ' Ἀργείων· ἐγὼ δ'
480 ἐν ξείνῃ χθονὶ δὴ κέκλημαι
δούλα, λιποῦς' Ἀσίαν,
Εὐρώπας θεράπναν,
ἀλλάξας ἄδα θαλάμους.

ΤΑΛΘΥΒΙΟΣ.

- 484 ποῦ τὴν ἄνασσαν δὴ ποτ' οὔσαν Ἰλίου
Ἑκάβην ἂν ἐξεύροιμι, Τρωάδες κόραι;
ΧΟΡ. αὐτὴ πέλας σου νῶτ' ἔχουσ' ἐπὶ χθονί,
Ταλθύβιε, κείται, ξυγκεκλεισμένη πέπλοις.
- 488 ΤΑΛ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους
ὄρᾱν;
ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος,
τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;
492 οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν;
οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ;
καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
αὐτῇ δὲ δούλη, γραῦς, ἅπαις, ἐπὶ χθονί
496 κείται κόνει φύρουσα δύστηνον κάρα.
φεῦ φεῦ. γέρων μὲν εἰμ'· ὅμως δέ μοι θανεῖν
εἴη, πρὶν αἰσχυρᾷ περιπεσεῖν τύχῃ τινί.
ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
500 πλευράν ἔπαιρε καὶ τὸ πάλλευκον κάρα.
ΕΚ. ἔα· τίς οὗτος σῶμα τοῦμὸν οὐκ ἔαρ
κεῖσθαι; τί κινεῖς μ', ὅστις εἰ, λυπουμένην;
ΤΑΛ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,
504 Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.
ΕΚ. ὦ φίλτατ', ἄρα κάμ' ἐπισφάξαι τάφῳ
δοκοῦν Ἀχαιοῖς ἤλθες; ὡς φίλ' ἂν λέγοις.
σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι, γέρον.
508 ΤΑΛ. σὴν παῖδα κατθανοῦσαν ὡς θάψῃς,
γύναι,
ἦκω μεταστείχων σε· πέμπουσιν δέ με
δισσοί τ' Ἀτρεΐδαι καὶ λεῶς Ἀχαϊκός.
ΕΚ. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους
512 μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς· ἄπο·
ἡμεῖς δ' ἄτεκνοι τοῦπί σ'· ὦ τάλαιν' ἐγώ.
πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδοῦμενοι;
516 ἢ πρὸς τὸ δεινὸν ἤλθεθ', ὡς ἐχθράν, γέρον,
κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.
ΤΑΛ. διπλᾷ με χροῖς δάκρυα κερδᾶναι,
γύναι,

- 519 σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
 520 τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὤλλυτο.
 παρῆν μὲν ὄχλος πᾶς Ἀχαιικοῦ στρατοῦ
 πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾶς·
 λαβῶν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
 524 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
 λεκτοὶ τ' Ἀχαιῶν ἔκκριτοι νεανίαί
 σκίρτημα μύσχου σῆς καθέζοντες χεροῖν
 ἔσποντο· πλήρης δ' ἐν χεροῖν λαβῶν δέπας
 528 πάγχρυσον ἔρρει χειρὶ παῖς Ἀχιλλέως
 χοᾶς θανόντι πατρί· σημαίνει δέ μοι
 σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.
 καὶ γὰρ παραστὰς εἶπον ἐν μέσοις τάδε·
 532 σιγᾶτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς·
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.
 ὁ δ' εἶπεν, ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
 δέξαι χοᾶς μοι τάσδε κλητηρίους,
 536 νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πῆρς μέλαν
 κόρης ἀκραιφνὲς αἷμ', ὃ σοι δωρούμεθα
 στρατός τε καὶ γῶ· πρενμενῆς δ' ἡμῖν γενοῦ.
 λῦσαι τε πρύμνας καὶ χαλινωτήρια
 540 νεῶν δὸς ἡμῖν, πρενμενοῦς τ' ἀπ' Ἰλίου
 νόστον τυχόντας πάντας ἐς πάτραν μολεῖν.
 τοσαῦτ' ἔλεξε, πᾶς δ' ἐπεύξατο στρατός.
 εἶτ' ἀμφίχρυσον φάσγανον κώπης λαβῶν
 544 ἐξεῖλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
 νεανίαις ἔνευσε παρθένον λαβεῖν.
 ἢ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
 548 ἐκοῦσα θνήσκω· μή τις ἄψηται χρὸς
 τοῦμοῦ· παρέξω γὰρ δέρην εὐκαρδίως.
 ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,
 πρὸς θεῶν μεθέντες κτείνατ'· ἐν νεκροῖσι γὰρ
 552 δούλη κεκλησθαι βασιλῆς οὐσ' αἰσχύνομαι.
 λαοὶ δ' ἐπερρώθησαν, Ἀγαμέμνων τ' ἀναξ
 εἶπεν μεθεῖναι παρθένον νεανίαις.
 οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα,
 556 μεθήκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος.
 καὶ περὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος

- 559 ἔρρηξε λαγόνος ἐς μέσον παρ' ὀμφαλόν,
 560 μαστούς τ' ἔδειξε στέρνα θ' ὡς ἀγάλματος
 κάλλιστα· καὶ καθείσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον·
 ἰδοὺ τόδ' εἰ μὲν στέρνον, ὦ νεανία,
 564 παίειν προθυμεί, παῖσον, εἰ δ' ὑπ' αὐχένα
 χρήζεις, πάρεστι λαιμὸς εὐτρεπῆς ὁδε.
 ὁ δ' οὐ θέλων τε καὶ θέλων οἴκτῳ κόρης
 τέμνει σιδήρῳ πνεύματος διαρρώας·
 568 κρουνοὶ δ' ἐχώρουν. ἡ δὲ καὶ θνήσκουσ' ὁμῶς
 πολλὴν πρόνοϊαν εἶχεν εὐσχήμῳ πεσεῖν,
 κρύπτουσ' ἅ κρύπτειν ὄμματ' ἀρσένων χρεών.
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανάσιμῳ σφαγῇ,
 572 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανούσαν ἐκ χερῶν
 φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν
 κορμούς φέροντες πευκίνους, ὁ δ' οὐ φέρων
 576 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·
 ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι.
 οὐ πέπλον οὐδὲ κόσμον ἐν χεροῖν ἔχων;
 οὐκ εἴ τι δώσων τῇ περισσ' εὐκαρδίῳ
 580 ψυχὴν τ' ἀρίστῃ; τοιάδ' ἀμφὶ σῆς λέγω
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε
 πασῶν γυναικῶν δυστυχεστάτην θ' ὄρω.
 ΧΟΡ. δεινόν τι πῆμα Πριαμίδαίς ἐπέζεσε
 584 πόλει τε τῇμῃ· θεῶν ἀναγκαῖον τόδε.

ΕΚ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὃ τι βλέψω
 κακῶν,

- πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τινος,
 τόδ' οὐκ ἔα με, παρακαλεῖ δ' ἐκεῖθεν αὐ
 588 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·
 τὸ δ' αὐτὴν λίαν παρείλες ἀγγελθεῖσά μοι
 592 γενναῖος. οὐκουν δεινόν, εἰ γῇ μὲν κακῇ
 τυχοῦσα καιροῦ θεόθεν εὐστάχυν φέρει,
 χρηστὴ δ' ἁμαρτοῦς ὧν χρεῶν αὐτὴν τυχεῖν
 κακὸν δίδωσι καρπὸν· ἀνθρώποις δ' αἰεὶ
 596 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὕπο

- 598 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεί.
 ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί ;
 600 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς
 δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθρ,
 οἶδεν τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθῶν.
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·
 604 σὺ δ' ἔλθῃ καὶ σήμερον Ἀργείοις τάδε,
 μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον,
 τῆς παιδός. ἐν τοι μυρίῳ στρατεύματι
 ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
 608 κρείσσων πυρός, κακὸς δ' ὁ μὴ τι ὄρων κακόν.
 σὺ δ' αὖ λαβούσα τεύχος, ἀρχαία λάτρι,
 βῆψας' ἐνεγκε δέυρο ποντίας ἁλός,
 ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν
 612 νύμφην τ' ἄνυμφον παρθένον τ' ἀπαρθένον
 λούσω προθῶμαί θ'. ὡς μὲν ἄξια, πόθεν ;
 οὐκ ἂν δυναίμην· ὡς δ' ἔχω· τί γὰρ πάθω ;
 κόσμον τ' ἀγείρας' αἰχμαλωτίδων πάρα,
 616 αἶ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
 ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας
 λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
 ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
 620 ὦ πλείστ' ἔχων κάλλιστά τ', εὐτεκνώτατε
 Πρίαμε, γεραῖά θ' ἦδ' ἐγὼ μήτηρ τέκνων,
 ὡς ἐς τὸ μηδὲν ἤκομεν, φρονήματος
 τοῦ πρὶν στερέντες. εἴτα δῆτ' ὀγκοῦμεθα
 624 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.
 τὰ δ' οὐδέν' ἄλλως φροντίδων βουλευμάτα
 γλώσσης τε κόμποι. κείνος ὀλβιώτατος,
 628 ὅτῃ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.

ΧΟΡ. ἐμοὶ χρῆν συμφοράν, (στροφή.)

ἐμοὶ χρῆν πημονὰν γενέσθαι,

Ἰδαίαν ὅτε πρῶτον ὕλαν

- 632 Ἀλέξανδρος εἰλατίναν
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων
 Ἑλένας ἐπὶ λέκτρα, τὰν
 636 καλλίσταν ὁ χρυσοφαῆς
 Ἄλιος ἀνγάζει.

πόννοι γὰρ καὶ πόνων

(ἀντιστροφή.)

- 639 ἀνάγκαι κρείσσονες κυκλοῦνται.
 640 κοινὸν δ' ἐξ ἰδίας ἀνοίας
 κακὸν τᾷ Σιμωνντίδι γὰ
 ὀλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
 644 ἐκρίθη δ' ἔρις, ἂν ἐν Ἰ-
 δα κρίνει τρισσὰς μακάρων
 παῖδας ἀνὴρ βούτας,
 648 ἐπὶ δορὶ καὶ φόνῳ καὶ ἑμῶν μελάρθρων
 λῶβα· (ἐπωδός.)
 στένει δὲ καὶ τις ἀμφὶ τὸν εὐροον Εὐρώταν
 Δάκαινα πολυδάκρυτος ἐν δόμοις κόρα,
 πολιόν τ' ἐπὶ κρᾶτα μάτηρ
 652 τέκνων θανόντων τίθεται χέρα,
 δρύπτεται τε παρειάν,
 656 δίαϊμον ὄνυχα τιθεμένα σπαραγμοῖς.

ΘΕΡΑΠΙΑΝΑ.

- γυναῖκες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,
 ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σποράν
 660 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιῶσεται.
 ΧΟΡ. τί δ', ὦ τάλαινα σῆς κακογλώσσου
 βοῆς;
 ὥς οὐποθ' εὐδὲι λυπρὰ σου κηρύγματα.
 ΘΕΡ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι
 δεῖ
 664 οὐ ρᾶδιον βροτοῖσιν εὐφημεῖν στόμα.
 ΧΟΡ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπο
 ἧδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις.
 ΘΕΡ. ὦ παντάλαινα, καὶ τι μᾶλλον ἢ λέγω,
 668 δέσποινα, ὄλωλας, οὐκέτ' εἶ, βλέπουσα φῶς,
 ἄπαις, ἀνανδρος, ἀπολις, ἐξεφθαρμένη.
 ΕΚ. οὐ καὶνὸν εἶπας, εἰδόσιν δ' ὠνείδισας.
 ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
 672 ἦκεις κομίζουσ', ἧς ἀπηγγέλθη τάφος
 πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;
 ΘΕΡ. ἧδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην
 θρηγνεί, νέων δὲ πημάτων οὐχ ἄπτεται.
 676 ΕΚ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον
 κάρα
 τῆς θεσπιωδοῦ δεῦρο Κασάνδρας φέρεις;

678 ΘΕΡ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ
στένεις

τόνδ'. ἀλλ' ἄθρησον σῶμα γυμνωθὲν νεκροῦ,
680 εἴ σοι φανέεται θαῦμα καὶ παρ' ἐλπίδας.

ΕΚ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρηξ' ἔσωζ' οἴκοις ἀνὴρ.
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ὦ τέκνον, τέκνον,
684 αἰαῖ, κατάρχομαι νόμον
βακχεῖον ἐξ ἀλάστορος
ἀρτιμαθῆς κακῶν.

ΘΕΡ. ἔγνωσ γὰρ ἄτην παιδός, ὦ δύστηνε σύ;
688 ΕΚ. ἄπιστ' ἄπιστα, καὶνὰ καὶνὰ δέρ-
κομαι.

ἕτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ·
οὐδέποτε' ἀδάκρυτον, ἀστένακτον
ἡμέρα μ' ἐπισχῆσει.

692 ΧΟΡ. δεῖν', ὦ τάλαινα, δεῖνὰ πάσχομεν κακά.

ΕΚ. ὦ τέκνον, τέκνον ταλαίνας ματρός,
τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι;
696 πρὸς τίνος ἀνθρώπων;

ΘΕΡ. οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασ-
σίαις.

ΕΚ. ἐν ψαμάθῳ λευρᾷ
700 ἔκβλητον, ἥ πέσημα φοινίου δορός;

ΘΕΡ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

ΕΚ. ὦμοι, αἰαῖ, ἔμαθον ἐνύπνιον, ὁμ-
μάτων

704 ἐμῶν ὄψιν, οὐ με παρέβα φάντα-
σμα μελανόπτερον,
ἂν ἐσεῖδον ἀμφί σ',
ὦ τέκνον, οὐκέτ' ὄντα Διὸς ἐν φάει.

708 ΧΟΡ. τίς γάρ νιν ἔκταν'; οἷσθ' ὄνειρόφρων
φράσαι;

ΕΚ. ἐμὸς ἐμὸς ξένος, Θρηξίος ἱππότης,
ἔν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

712 ΧΟΡ. ὦμοι, τί λέξεις; χρυσὸν ὡς ἔχῃ
κτανῶν

ΕΚ. ἄρρηγ', ἀνωνόμαστα, θαυμάτων
πέρα,

- 715 οὐχ ὅσι', οὐδ' ἀνεκτά. ποῦ δίκᾳ ξένων;
 716 ὦ κατάρατ' ἀνδρῶν, ὥς διεμοιράσω
 χροῖα, σιδαρέω τεμῶν φασγάνῳ
 720 μέλεα τοῦδε παιδός, οὐδ' ᾤκτισας.
 ΧΟΡ. ὦ τλήμον, ὥς σε πολυπονωτάτην
 βροτῶν
 δαίμων ἐθῆκεν, ὅστις ἐστὶ σοι βαρύν.
 724 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότην δέμας
 Ἀγαμέμνωνος, τὸν θένδε σιγῶμεν, φίλοι.

ΑΓΑΜΕΜΝΩΝ.

- Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
 ἐλθοῦς, ἐφ' οἷσπερ Ταλθύβιος ἤγγελλέ μοι
 728 μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;
 ἡμεῖς μὲν οὖν ἑώμεν, οὐδὲ ψαύομεν
 σὺ δὲ σχολάζεις, ὥστε θανμάζεις ἐμέ.
 ἦκω δ' ἀποστελῶν σε· τά κεῖθεν γὰρ εὖ
 732 πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.
 ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ
 θανόντα Τρώων; οὐ γὰρ Ἀργείων πέπλοι
 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.
 736 ΕΚ. δύστην', ἐμαντὴν γὰρ λέγω, λέγουσα σέ,
 Ἐκάβη, τί δράσω; πότερα προσπέσω γόνυ
 Ἀγαμέμνωνος τοῦδ', ἢ φέρω σιγῇ κακά;
 ΑΓΑ. τί μοι προσώπῳ νῶτον ἐγκλίναςα σὸν
 740 δῦρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὁδε.
 ΕΚ. ἀλλ' εἴ με δούλην πολεμίαν θ' ἡγού-
 μενος
 γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθα.
 ΑΓΑ. οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
 744 ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.
 ΕΚ. ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
 μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς;
 ΑΓΑ. εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι,
 748 ἐς ταῦτόν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.
 ΕΚ. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
 τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε;
 τολμᾶν ἀνάγκη, κἂν τύχῳ, κἂν μὴ τύχῳ.
 752 Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων
 καὶ σοῦ γενέλου δεξιᾶς τ' εὐδαίμονος.

- 754 ΑΓΑ. τί χρῆμα μαστεύουσα ; μὼν ἐλεύθερον αἰῶνα θέσθαι ; ῥάδιον γάρ ἐστί σοι.
- 756 ΕΚ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.
- ΑΓΑ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;
- ΕΚ. οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἄναξ.
- 760 ὁρᾷς νεκρὸν τόνδ', οὗ καταστάζω δάκρυ ;
- ΑΓΑ. ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.
- ΕΚ. τοῦτόν ποτ' ἔτεκον κἄφερον ζώνης ὕπο.
- ΑΓΑ. ἔστιν δὲ τίς σῶν οὗτος, ὃ τλήμων, τέκνων ;
- 764 ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίου.
- ΑΓΑ. ἢ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι ;
- ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὃν εἰσορᾷς.
- ΑΓΑ. ποῦ δ' ὧν ἐτύγχαν', ἡνίκ' ὦλλυτο πτόλις ;
- 768 ΕΚ. πατήρ νιν ἐξέπεμψεν ὁρρώδων θανεῖν.
- ΑΓΑ. ποῖ τῶν τότ' ὄντων χωρίσας τέκνων μόνον ;
- ΕΚ. ἐς τήνδε χώραν, οὗπερ εὐρέθη θανών.
- ΑΓΑ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός ;
- 772 ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.
- ΑΓΑ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών ;
- ΕΚ. τίνος γ' ὑπ' ἄλλου ; Θρήξ νιν ὤλεσε ξένος.
- ΑΓΑ. ὃ τλήμων, ἦπου χρυσὸν ἠράσθη λαβεῖν ;
- 776 ΕΚ. τοιαῦτ' ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.
- ΑΓΑ. εὗρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν ;
- ΕΚ. ἦδ' ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.
- ΑΓΑ. τοῦτον ματεύουσ', ἢ πονοῦσ' ἄλλον πόνον ;
- 780 ΕΚ. λούτρ' ὦχετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη.
- ΑΓΑ. κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

782 ΕΚ. θαλασσόπλαγκτόν γ', ὧδε διατεμὼν
χρόα.

ΑΓΑ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.

784 ΕΚ. ὀλωλα, κοῦδεν λοιπόν, Ἀγάμεμνον,
κακῶν.

ΑΓΑ. φεῦ φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή;

ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν
λέγοις.

ἀλλ' ὦνπερ οὐνεκ' ἀμφὶ σὸν πίπτω γόνυ
788 ἄκουσον. εἰ μὲν ὀστιά σοι παθεῖν δοκῶ,
στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ
τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου,
ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω

792 δείσας δέδρακεν ἔργον ἀνοσιώτατον,
κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,
ξενίας τ' ἀριθμῶ πρῶτα τῶν ἐμῶν φίλων
τυχὼν δ' ὅσων δεῖ καὶ λαβὼν προμηθεῖαν

796 ἔκτεινε, τύμβον δ', εἰ κτανεῖν ἐβούλετο,
οὐκ ἤξιωσεν, ἀλλ' ἀφῆκε πόντιον.

ἡμεῖς μὲν οὖν δοῦλοί τε κασθενεῖς ἴσω·
ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν

800 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
καὶ ζῶμεν ἀδίκῃ καὶ δίκῃ· ὠρισμένοι·
ὃς ἐς σ' ἀνελθὼν εἰ διαφθαρῆσεται,

καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
804 κτείνουσιν ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.

ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος αἰδέσθητί με,
οἴκτειρον ἡμᾶς, ὥς γραφεύς τ' ἀποσταθεῖς

808 ἰδοῦ με κἀνάθρησον οἷ' ἔχω κακά.
τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
εὐπαις ποτ' οὔσα, νῦν δὲ γραῦς ἄπαις θ' ἄμα,

ἄπολις, ἔρημος, ἀθλιωτάτῃ βροτῶν.

812 οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.

τί δῆτα θνητοὶ τὰλλα μὲν μαθήματα
μοχθοῦμεν ὥς χρὴ πάντα καὶ μαστεύομεν,

816 περθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην
οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
μισθοὺς διδόντες μανθάνειν, ἢ ποτε

- 819 πείθειν ἅ τις βούλοιο τυγχάνειν θ' ἅμα ;
 820 πῶς οὖν ἐτ' ἂν τις ἐλπίσαι πράξειν καλῶς ;
 οἱ μὲν τοσούτοι παῖδες οὐκέτ' εἰσὶ μοι,
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·
 καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκονθ' ὄρω.
 824 καὶ μὴν ἴσως μὲν τοῦ λόγου κενὸν τόδε,
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται·
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται
 ἢ φοιβάς, ἣν καλοῦσι Κασάνδραν Φρύγες.
 828 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
 χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ ;
 [ἐκ τοῦ σκότου γὰρ τῶν τε νυκτέρων πάνυ
 832 φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.]
 ἄκουε δὴ νυν· τὸν θανόντα τόνδ' ὄρας ;
 τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν
 δράσεις. ἐνός μοι μῦθος ἐνδεὴς ἔτι.
 836 εἰ μοι γένοιτο φθόγγος ἐν βραχίοσι
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
 ὥς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
 840 κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 ὦ δέσποτ', ὦ μέγιστον Ἑλλήσιν φάος,
 πιθοῦ, πάρασχε χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδέν ἐστιν, ἀλλ' ὅμως.
 844 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.

ΧΟΡ. δεινόν γε, θνητοῖς ὥς ἅπαντα συμ-
 πίνει,

- καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 848 φίλους τιθέντες τοὺς γε παλεμιωτάτους,
 ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.
 ΑΓΑ. ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν,
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 852 καὶ βούλομαι θεῶν θ' οὐνεκ' ἀνόσιον ξένον
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
 εἰ πῶς φανείη γ' ὥστε σοὶ τ' ἔχειν καλῶς,
 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν
 856 Θρήκης ἀνακτι τόνδε βουλευσάι φόνον.
 ἐστὶν γὰρ ἧ ταραγμὸς ἐμπέπτωκέ μοι·

- 858 τὸν ἄνδρα τοῦτον φίλιον ἡγείται στρατός,
τὸν καθ'αυτὸν δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
- 860 ὃδ' ἐστί, χωρὶς τοῦτο κοῦ κοινὸν στρατῶ.
πρὸς ταῦτα φρύντιζ· ὥς θέλοντα μὲν μ' ἔχεις
σοὶ ξυμπονῆσαι καὶ ταχὺν προσαρκέσαι,
βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.
- ΕΚ. φεῦ·
- 864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
- 868 ἐπεὶ δὲ ταρβείς τῷ τ' ὄχλῳ πλέον νέμεις,
ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
ξύνισθι μὲν γάρ, ἣν τι βουλεύσω κακὸν
τῷ τόνδ' ἀποκτείναντι, συνδράσῃς δὲ μή.
- 872 ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ ἵπικουρία
πάσχοντος ἀνδρὸς Ἰθρηκὸς οἷα πείσεται
φανῇ τις, εἰργε μὴ δοκῶν ἐμὴν χάριν.
τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.
- 876 ΑΓΑ. πῶς οὖν; τί δράσεις; πότερα φάσ-
γανον χερὶ
λαβοῦσα γραῖα φῶτα βάρβαρον κτενεῖς,
ἢ φαρμάκοισιν, ἢ ἵπικουρίᾳ τίνι;
τίς σοι ξυνέσται χεῖρ; πόθεν κτήσῃ φίλους;
- 880 ΕΚ. στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.
ΑΓΑ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων
ἄγραν;
ΕΚ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.
ΑΓΑ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται
κράτος;
- 884 ΕΚ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσ-
μαχον.
ΑΓΑ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.
ΕΚ. τί δ'; οὐ γυναικεὶς εἶλον Αἰγύπτου
τέκνα,
καὶ Δῆμνον ἄρδην ἀρσένων ἐξώκισαν;
888 ἀλλ' ὥς γενέσθαι· τόνδε μὲν μέθες λόγον·
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα. καὶ σὺ Θρηκὶ πλαθεῖσα ξένῳ
λέξον, καλεῖ σ' ἄνασσα δήποτ' Ἰλίου

- 892 Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,
καὶ παῖδας· ὥς δεῖ καὶ τέκν' εἰδέναι λόγους
τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς
Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον,
896 ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,
δισσὴ μέριμνα μητρί, κρυφθῆτον χθονί.

ΑΓΑ. ἔσται τάδ' οὕτω· καὶ γὰρ εἰ μὲν ἦν
στρατῶ

- πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
900 νῦν δ', οὐ γὰρ ἔησ' οὐρίους πνοὰς θεός,
μένειν ἀνάγκη πλοῦν ὀρώντας ἥσυχον.
γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
ἰδίᾳ θ' ἐκάστῳ καὶ πόλει, τὸν μὲν κακὸν
904 κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὖτυχεῖν.

- ΧΟΡ. σὺ μὲν, ὦ πατρίς Ἰλιάς, (στρ. α.)
τῶν ἀπορρήτων πόλις οὐκέτι λέξει·
τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
908 δορὶ δὴ δορὶ πέρσαν.
ἀπὸ δὲ στεφάναν κέκαρσαι
πύργων, κατὰ δ' αἰθάλου
912 κηλίδ' οἰκτροτάταν κέχρωσαι,
τάλαιν', οὐκέτι σ' ἐμβατεύσω.
μεσονύκτιος ὠλλύμαν, (ἀντιστρ. α.)
ἦμος ἐκ δειπνῶν ὕπνος ἡδὺς ἐπ' ὅσοις
916 κίδνεται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
θυσιᾶν καταπαύσας
πόσις ἐν θαλάμοις ἔκειτο,
920 ξυστὸν δ' ἐπὶ πασσάλῳ,
ναύταν οὐκέθ' ὀρῶν ὀμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.
ἐγὼ δὲ πλόκαμον ἀναδέτοις (στρ. β'.)
924 μίτραισιν ἐρρύθμιζόμαν
χρυσέων ἐνόπτρων
λεύσσουσ' ἀτέρμονας εἰς αὐγάς,
ἐπιδέμνιος ὥς πέσοιμ' ἐς εὐνάν.
928 ἀνὰ δὲ κέλαδος ἔμολε πόλιν
κέλευσμα δ' ἦν κατ' ἄστυ Τροίας τόδ'· ὦ
παῖδες Ἑλλάνων, πότε δὴ πότε τὰν
Ἰλιάδα σκοπιᾶν
932 πέρσαντες ἤξετ' οἴκους·

- 933 λέχη δὲ φίλια μονόπεπλος (ἀντιστρ. β΄.)
 λιπούσα, Δωρὶς ὡς κόρα,
 σεμνὰν προσίζουσ'
- 936 οὐκ ἦνυσ' Ἄρτεμιν ἅ τλάμων'
 ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
 τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
- 940 ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς.
 ὤρισεν Ἰλιάδος'
 τάλαιν', ἀπεῖπον ἄλγει.
- 944 τὰν τοῖν Διοσκόροις Ἑλέναν κάσιν, Ἰδαϊὸν
 τε βούταν (ἐπωδός.)
 αἰνόπαριν κατάρη διδοῦσ', ἐπεὶ με γᾶς
- 948 ἐκ πατρώας ἀπώλεσεν
 ἐξώκισέν τ' οἴκων γάμος οὐ γάμος, ἀλλ'
 ἀλάστορός τις οἰζύς'
 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
 μήτε πατρῶων ἵκοιτ' ἐς οἶκον.

ΠΟΛΥΜΗΣΤΩΡ.

- 952 ὦ φίλτατ' ἀνδρῶν Πρίαμε, φιλτάτη δὲ σύ,
 Ἑκάβη, δακρύω σ' εἰσορῶν πόλιν τε σὴν
 τήν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν.
 φεῦ·
- 956 οὐκ ἔστιν οὐδὲν πιστὸν οὔτ' εὐδοξία,
 οὔτ' αὖ καλῶς πράσσοντα μὴ πράξιν κακῶς.
 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω
 ταραγμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ
- 960 σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ
 θρηνεῖν προκόποντ' οὐδὲν ἐς πρόσθεν κακῶν;
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
 σχές· τυγχάνω γὰρ ἐν μέσοις Θρηῆκης ὄροις
- 964 ἀπών, ὅτ' ἤλθες δεῦρ'. ἐπεὶ δ' ἀφικόμην,
 ἤδη πόδ' ἔξω δωμαίων αἶροντί μοι
 ἐς ταῦτόν ἤδε συμπίτνει δμῶϊς σέθεν
 λέγουσα μύθους, ὣν κλύων ἀφικόμην.
- 968 ΕΚ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.
 ὅτῃ γὰρ ὤφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει,
 ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,

- 972 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.
 ἀλλ' αὐτὸ μὴ δύσνοϊαν ἡγήσῃ σέθεν,
 Πολυμήστορ· ἄλλως δ' αἰτίον τι καὶ νόμος
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.
- 976 ΠΟ. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία σ'
 ἐμοῦ;
 τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;
 ΕΚ. ἴδιον ἐμαντῆς δὴ τι πρὸς σέ βούλομαι
 καὶ παῖδας εἰπεῖν σοὺς· ὑπάοντας δέ μοι
- 980 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.
 ΠΟ. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.
 φίλη μὲν εἰ σὺ, προσφιλες δέ μοι τόδε
 στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,
- 984 τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
 φίλοις ἐπαρκεῖν· ὥς ἔτοιμός εἰμ' ἐγώ.
 ΕΚ. πρῶτον μὲν εἰπὲ παῖδ' ὃν ἐξ ἐμῆς χερὸς
 Πολύδωρον ἐκ τε πατρός ἐν δόμοις ἔχεις,
- 988 εἰ ζῇ· τὰ δ' ἄλλα δευτέρον σ' ἐρήσομαι.
 ΠΟ. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.
 ΕΚ. ὦ φίλταθ', ὥς εὖ καξίως σέθεν λέγεις.
 ΠΟ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;
- 992 ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου.
 ΠΟ. καὶ δεῦρό γ' ὥς σέ κρύφιος ἐζήτει
 μολεῖν.
 ΕΚ. χρυσὸς δὲ σῶς, δν ἤλθεν ἐκ Τροίας
 ἔχων;
- ΠΟ. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρού-
 μενος.
- 996 ΕΚ. σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλη-
 σίον.
 ΠΟ. ἥκιστ'· ὀναίμην τοῦ παρόντος, ὦ γύναι.
 ΕΚ. οἶσθ' οὖν ἃ λέξαι σοί τε καὶ παισὶν
 θέλω;
- ΠΟ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.
- 1000 ΕΚ. ἔστω φιληθείς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.
 ΠΟ. τί χρῆμ', δ κάμει καὶ τέκν' εἰδέναι χρεών;
 ΕΚ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατῶρυχες.
 ΠΟ. ταῦτ' ἔσθ' ἃ βούλει παιδὶ σημῆναι σέθεν;
- 1004 ΕΚ. μάλιστα, διὰ σοῦ γ'· εἰ γὰρ εὐσεβῆς
 ἀνὴρ.

- 1005 ΠΟ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας ;
ΕΚ. ἄμεινον, ἦν σὺ καθάνης, τούσδ' εἰδέναι.
ΠΟ. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.
- 1008 ΕΚ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι ;
ΠΟ. ἐνταῦθ' ὁ χρυσός ἐστι ; σημεῖον δὲ τί ;
ΕΚ. μέλαινα πέτρα γῆς ὑπερτέλλονσ' ἄνω.
ΠΟ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί ;
- 1012 ΕΚ. σῶσαί σε χρήμαθ' οἷς ξυνεξῆλθον θέλω.
ΠΟ. ποῦ δῆτα, πέπλων ἐντὸς ἡ κρύψας ἔχεις ;
ΕΚ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις.
ΠΟ. ποῦ δ' ; αἶδ' Ἀχαιῶν ναύλοχοι περι-
πτυχαί.
- 1016 ΕΚ. ἴδιαι γυναικῶν αἰχμαλωτίδων στέγαι
ΠΟ. τᾶνδον δὲ πιστά, κάρσένων ἐρημία ;
ΕΚ. οὐδεὶς Ἀχαιῶν ἐνδον, ἀλλ' ἡμεῖς μόναί.
ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν
- 1020 λύσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·
ὥς πάντα πράξας ὧν σε δεῖ στείχης πάλιν
ξὺν παισὶν οὐπὲρ τὸν ἐμὸν ᾤκισας γόνον.
- 1024 ΧΟΡ. οὐπω δέδωκας, ἀλλ' ἴσως δώσεις
δίκην·
ἀλῖμενόν τις ὥς ἐς ἄντλον πεσῶν
- 1028 λέχριος ἐκπέσῃ φίλας καρδίας,
ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον
δίκᾳ καὶ θεοῖσιν οὐ ξυμπίτνει
ὀλέθριον ὀλέθριον κακόν.
- 1032 ψεύσει σ' ὁδοῦ τῇσδ' ἐλπίς, ἥ σ' ἐπήγαγε
θανάσιμον πρὸς ᾗδαν, ἰὼ τάλας·
ἀπολέμῳ δὲ χειρὶ λείψεις βίον.
- ΠΟ. ὦμοι, τυφλοῦμαι φέγγος ὁμμάτων τάλας.
- 1036 ΧΟΡ. ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι ;
ΠΟ. ὦμοι μάλ' αὐθις, τέκνα, δυστήνου σφαγῆς.
ΧΟΡ. φίλαι, πέπρακται καὶν' ἔσω δόμων κακά.
ΠΟ. ἀλλ' οὔτι μὴ φύγητε λαίψηρῳ ποδί·
- 1040 βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχοῦς.
ΧΟΡ. ἰδοῦ, βαρείας χειρὸς ὕρμαται βέλος.
βούλεσθ' ἐπεσπέσωμεν ; ὥς ἀκμὴ καλεῖ
Ἐκάβη παρῆναι Τρωάσιν τε συμμαχούς
- 1044 ΕΚ. ἄρασσε, φείδου μηδέν, ἐκβάλλων πύλας·
οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,

1046 οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν' ἐγώ.

ΧΟΡ. ἡ γὰρ καθεῖλες Θρηῆκα καὶ κρατεῖς ξένου,
1048 δέσποινα, καὶ δέδρακας οἷάπερ λέγεις;

ΕΚ. ὄψει νιν αὐτίκ' ὄντα δωμαίων πάρος
τυφλόν, τυφλῷ στείχοντα παραφόρῳ ποδί,
παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγώ
1052 ξὺν ταῖς ἀρίσταις Τρωάσιν· δίκην δέ μοι
δέδωκε· χωρεῖ δ', ὡς ὄρας, ὃδ' ἐκ δόμων.
ἀλλ' ἐκποδὼν ἄπειμι κάποστήσομαι
θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ.

1056 ΠΟ. ὦ μοι ἐγώ,
πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;
τετράποδος βάσιν θηρὸς ὀρεστέρου
τιθέμενος ἐπὶ χεῖρα, κατ' ἵχνος;
1060 ποῖαν, ἥ ταύταν, ἥ τάνδ'
ἐξαλλάξω
τὰς ἀνδροφόνους μάρψαι χρῆζων
Ἰλιάδας, αἱ με διώλεσαν;
τάλαιnai κόραι τάλαιnai Φρυγῶν,
1064 ὦ κατάρatoi, ποῖ καὶ με φυγᾶ
πτώσσουσι μυχῶν;
εἴθε μοι ὀμμάτων αἱματόεν βλέφαρον
ἀκέσαι· ἀκέσαιο τυφλόν, "Αλιε,
1068 φέγγος ἀπαλλάξας.
ᾶ ᾶ. σίγα, σίγα, κρυπτὰν
βάσιν αἰσθάνομαι τάνδε γυναικῶν.
πᾶ πόδ' ἐπάξας
1072 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
θοῖναν ἀγρίων θηρῶν τιθέμενος
ἄρνύμενος λῶβαν,
λύμας ἀντίποιν' ἐμᾶς; ὦ τάλας.
ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπῶν
1076 βάκχαις "Αιδου διαμοιρᾶσαι,
σφακτὰν κυσί τε φοινίαν δαῖτ', ἀνή-
μερόν τ' οὐρεῖαν ἐκβολάν;
πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω,
1080 ναῦς ὅπως ποντίοις πείσμασι λινόκροκον
φᾶρος στέλλων,
ἐπὶ τάνδε συθεῖς τέκνων ἐμῶν φύλαξ
1084 ὀλέθριον κοίταν;

1085 ΧΟΡ. ὦ τλήμον, ὥς σοι δύσφορ' εἵργασται
κακά·

δράσαντι δ' αἰσχροῖα δεινὰ τὰπιτίμια
δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρύν.

1088 ΠΟ. αἶ αἶ, ἰὼ Θορήκης
λογχοφόρον, ἔνοπλον, εὐῖππον, Ἄ-
ρει κάτοχον γένος.

ἰὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι.
1092 βοᾶν βοᾶν αὐτῷ, βοάν'
ὦ ἴτε, μόλετε πρὸς θεῶν.
κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;
γυναῖκες ὤλεσάν με,

1096 γυναῖκες αἰχμαλωτίδες.
δεινὰ δεινὰ πεπόνθαμεν.

ὦμοι ἐμᾶς λώβας.
ποῖ τράπωμαι; ποῖ πορευθῶ;
1100 αἰθέρ' ἀμπτάμενος οὐράνιον ὑ-
ψιπετὲς ἐς μέλαθρον,

Ὀρίων ἢ Σείριος ἐνθα πυρὸς
1104 φλογέας ἀφίησιν ὄσσω
αὐγάς, ἢ τὸν ἐς Ἄϊδα

μελανοχρῶτα πορθμὸν ᾗξω τάλας;
ΧΟΡ. ξυγγνώσθ', ὅταν τις κρείσσον' ἢ φέρειν
κακά

1108 πάθῃ, ταλαίνης ἐξαπαλλάξαι ζόης.

ΑΓΑ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἦσυχος
πέτρας ὀρέας παῖς λέλακ' ἀνὰ στρατὸν
Ἦχώ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
1112 πύργους πεσόντας ᾗσμεν Ἑλλήνων δορί,
φόβον παρέσχ' ἂν οὐ μέσως ὅδε κτύπος.

ΠΟ. ὦ φίλτατ', ᾗσθόμην γάρ, Ἀγάμεμνον,
σέθεν

φωνῆς ἀκούσας, εἰσορᾶς ἃ πάσχομεν;

1116 ΑΓΑ. ἔα.

Πολυμήτορ ὦ δύστηνε, τίς σ' ἀπώλεσε;
τίς ὄμμ' ἔθηκε τυφλὸν αἰμάξας κόρας,
παῖδας τε τοῦσδ' ἐκτείνειν; ἢ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

1120 ΠΟ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

1122 ΑΓΑ. τί φῆς; σὺ τοῦργον εἰργασαι τόδ', ὥς
λέγει;

σὺ τόλμαν, Ἐκάβη, τήνδ' ἔγλης ἀμήχανον;

1124 ΠΟ. ὦμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;
σήμηνον, εἰπὲ ποῦ 'σθ', ἵν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά.

ΑΓΑ. οὗτος, τί πάσχεις;

1128 ΠΟ. πρὸς θεῶν σε λίσσομαι,
μέθες μ' ἐφεῖναι τῇδε μαργῶσαν χέρα.

ΑΓΑ. ἴσχ' ἐκβαλὼν δὲ καρδίας τὸ βάρ-
βαρον

λέγ', ὥς ἀκούσας σοῦ τε τῇσδὲ τ' ἐν μέρει
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

1132 ΠΟ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώ-
τατος

Πολύδωρος, Ἐκάβης παῖς, δν ἐκ Τροίας ἐμοὶ
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὑποπτος ὦν δὴ Τρωϊκῆς ἀλώσεως.

1136 τοῦτον κατέκτειν' ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ὥς εὖ καὶ σοφῇ προμηθία.

ἔδεια, μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν,

1140 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στόλον,
κάπειτα Θρήκης πεδία τρίβοιεν τάδε
ληλατοῦντες, γείτοσιν δ' εἶη κακὸν

1144 Τρώων, ἐν ᾧπερ νῦν, ἀναξ, ἐκάμνομεν.

Ἐκάβη δὲ παιδὸς γυνῶσα θανάσιμον μόρον
λόγῳ με τοιῶδ' ἤγαγ', ὥς κεκρυνμένας
θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ

1148 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε.

ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ·
πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,

1152 αἱ δ' ἐνθεν, ὥς δὴ παρὰ φίλῳ, Τρώων κόραι
θακοῦσ' ἔχουσαι κερκίδ' Ἥδωνῆς χερὸς,
ἦνουν θ' ὑπ' αὐγὰς τοῦσδε λεύσσουσαι πέπλους·
ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι

1156 γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.
ἔσαι δὲ τοκάδες ἦσαν ἐκπαγλούμεναι

- 1158 τέκν' ἐν χεροῖν ἔπαλλον, ὥς πρόσω πατρός
γένοιτο, διαδοχαῖς ἀμείβουσαι χεροῖν.
- 1160 κᾶτ' ἐκ γαληνῶν, πῶς δοκεῖς, προσφθεγμάτων
εὐθύς λαβοῦσαι φάσαν' ἐκ πέπλων ποθὲν
κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην
ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
- 1164 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρῆζων ἑμοῖς,
εἰ μὲν πρόσωπον ἔξανισταῖν ἐμόν,
κύμης κατεῖχον, εἰ δὲ κινοίην χέρας,
πλήθει γυναικῶν οὐδὲν ἥνουν τάλας.
- 1168 τὸ λοίσθιον δέ, πῆμα πῆματος πλέον,
ἔξιργάσαντο δαίν'. ἐμῶν γὰρ ὁμμάτων
πόρπας λαβοῦσαι τὰς τалаπώρους κόρας
κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
- 1172 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ
θῆρ ὥς διώκω τὰς μαιφόνους κύνας,
ἅπαντ' ἐρευνῶν τοῖχον, ὥς κυνηγέτης,
βάλλων, ἀράσσω. τοιάδε σπεύδων χάρι
- 1176 πέπονθα τὴν σὴν, πολέμιόν τε σὸν κτανών,
'Αγάμεμνον. ὥς δὲ μὴ μακροὺς τείνω λόγους,
εἴ τις γυναικας τῶν πρὶν εἴρηκεν κακῶς,
ἦ νῦν λέγων τίς ἐστιν, ἦν μέλλει λέγειν,
- 1190 ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω·
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
τοῖόνδ'. ὁ δ' αἰὲ ξυντυχῶν ἐπίσταται.
- ΧΟΡ. μηδὲν θρασύνου, μηδὲ τοῖς σαντοῖ
κακοῖς
- 1184 τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψῃ γένος·
πολλὰ γὰρ ἡμῶν, αἱ μὲν εἰς' ἐπίφθονοι,
αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.
- ΕΚ. 'Αγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν
ποτε
- 1188 τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.
ἀλλ' εἵτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθροὺς,
καὶ μὴ δύνασθαι τᾶδικ' εὖ λέγειν ποτέ.
- 1192 σοφοὶ μὲν οὖν εἰς' οἱ τὰδ' ἠκριβωκότες,
ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοί,
κακῶς δ' ἀπώλονται· οὗτις ἐξήλυξέ πω.
καί μοι τὸ μὲν σὸν ὧδε φροιμίους ἔχει

- 1196 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι,
 δς φῆς Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν
 Ἀγαμέμνωνός θ' ἕκατι παῖδ' ἐμόν κτανεῖν.
 ἀλλ', ὦ κάκιστε, πρῶτον οὐποτ' ἂν φίλον
- 1200 τὸ βάρβαρον γένοιτ' ἂν Ἑλλήσιν γένος,
 οὔτ' ἂν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν
 πρόθυμος ἦσθα; πότερα κηδεύσων τίνα,
 ἧ ξυγγενῆς ὦν, ἧ τίν' αἰτίαν ἔχων;
- 1204 ἧ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα
 πλεύσαντες αὐθις; τίνα δοκεῖς πείσειν τάδε;
 ὁ χρυσός, εἰ βούλοιο τάληθῃ λέγειν,
 ἔκτεινε τὸν ἐμόν παῖδα καὶ κέρδη τὰ σά.
- 1208 ἐπεὶ δίδαζον τοῦτο· πῶς, ὅτ' εὐτύχει
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,
 ἔζη τε Πρίαμος, Ἑκτορός τ' ἦνθι δόρυ,
 τί δ' οὐ τότε, εἴπερ τῷδ' ἐβουλήθη χάριν
- 1212 θέσθαι, τρέφων τὸν παῖδα καὶ δόμοις ἔχων
 ἔκτεινας, ἧ ζῶντ' ἦλθες Ἀργείοις ἄγων;
 ἀλλ' ἠνίχ' ἡμεῖς οὐκέτ' ἤμεν ἐν φάει,
 καπνῷ δ' ἐσήμην' ἄστν πολεμίων ὕπο,
- 1216 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.
 πρὸς τοῖσδε νῦν ἄκουσον ὡς φανεί κακός.
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος,
 τὸν χρυσόν, δν φῆς οὐ σόν, ἀλλὰ τοῦδ' ἔχειν,
- 1220 δοῦναι φέροντα πενομένοις τε καὶ χροῦνον
 πολὺν πατρώας γῆς ἀπεξενωμένοις·
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
- 1224 καὶ μὴν τρέφων μὲν ὡς σε παῖδ' ἐχρῆν τρέφειν
 σώσας τε τὸν ἐμόν, εἶχες ἂν καλὸν κλέος·
 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
 φίλοι· τὰ χρηστὰ δ' αὐθ' ἕκαστ' ἔχει φίλους·
- 1228 εἰ δ' ἐσπάνιζες χρημάτων, ὁ δ' εὐτύχει,
 θησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·
 νῦν δ' οὔτ' ἐκείνον ἄνδρ' ἔχεις σαυτῷ φίλον,
 χρυσοῦ τ' ὄνησις οἷχεται παῖδές τε σοί,
- 1232 αὐτός τε πρᾶσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,
 Ἀγαμέμνων, εἰ τῷδ' ἀρκέσεις, κακὸς φανεί·
 οὔτ' εὐσεβῇ γὰρ οὔτε πιστὸν οἷς ἐχρῆν,
 οὐχ ὀσιον, οὐ δίκαιον εὐ δράσεις ξένον·

1236 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.

ΧΟΡ. φεῦ φεῦ. βροτοῖσιν ὥς τὰ χρηστὰ
πράγματα

χρηστῶν ἀφορμὰς ἐνδίδωσ' ἀεὶ λόγων.

1240 ΑΓΑ. ἀχθεινὰ μὲν μοι τὰλλότριά κρίνεις
κακά.

ὁμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
πρᾶγμ' ἐς χέρας λαβούντ' ἀπώσασθαι τόδε.

ἐμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν
1244 οὐτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένον,
ἀλλ' ὥς ἔχῃς τὸν χρυσὸν ἐν δόμοισι σοῖς.
λέγεις δὲ στυγρῶ πρόσφορ' ἐν κακοῖσιν ὦν.

τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·
1248 ἡμῖν δέ γ' αἰσχροὺς τοῖσιν Ἑλλήσιν τόδε.
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ
πράσσειν ἐτόλμας, τλήθι καὶ τὰ μὴ φίλα.

1252 ΠΟ. οἴμοι, γυναικός, ὥς ἔοιχ', ἡσώμενος
δούλης ὑφέξω τοῖς κακίοισιν δίκην.

ΕΚ. οὐκοῦν δικαίως, εἴπερ εἰργάσω κακά.

ΠΟ. οἴμοι τέκνων τῶνδ' ὁμμάτων τ' ἐμῶν,
τάλας.

1256 ΕΚ. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν
δοκεῖς;

ΠΟ. χαίρεις ὑβρίζουσ' εἰς ἐμ', ὧ πανοῦργε
σύ.

ΕΚ. οὐ γάρ με χαίρειν χρὴ σὲ τιμωρουμένην;

ΠΟ. ἀλλ' οὐ τάχ', ἥνίκ' ἂν σε ποντία νοτῖς

1260 ΕΚ. μὲν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος;

ΠΟ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.

ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;

ΠΟ. αὐτὴ πρὸς ἰστὸν ναδὸς ἀμβήσει ποδί.

1264 ΕΚ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;

ΠΟ. κύων γενήσῃ πύρσ' ἔχουσα δέρματα.

ΕΚ. πῶς δ' οἴσθα μορφῆς τῆς ἐμῆς μετὰ-
στασιν;

ΠΟ. ὁ Θορῆξι μάντις εἶπε Διόνυσος τάδε.

1268 ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὦν ἔχεις κακῶν;

ΠΟ. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὧδε σὺν δόλῳ.

- 1270 ΕΚ. θανοῦσα δ' ἡ ζῶσ' ἐνθάδ' ἐκπλήσω βίον;
 ΠΟ. θανοῦσα· τύμβω δ' ὄνομα σὺ κεκλήσεται
- 1272 ΕΚ. μορφῆς ἐπιδόον, ἡ τί, τῆς ἐμῆς ἐρεῖς;
 ΠΟ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.
 ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.
 ΠΟ. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν
 θανεῖν.
- 1276 ΕΚ. ἀπέπτυσ' αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.
 ΠΟ. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς
 πικρά.
 ΕΚ. μήπω μανείη Τυνδαρίς τοσόνδε παῖς.
 ΠΟ. καὐτὸν σὲ τοῦτον πέλεκυν ἐξάρας' ἄνω.
- 1280 ΑΓΑ. οὔτος σύ, μαίνει καὶ κακῶν ἐρᾷς
 τυχεῖν;
 ΠΟ. κτεῖν', ὡς ἐν Ἀργεὶ φόνια λουτρά' σ'
 ἀναμένει.
 ΑΓΑ. οὐχ ἔλξετ' αὐτόν, δμῶες, ἐκποδὼν βίᾳ;
 ΠΟ. ἀλγείς ἀκούων;
 ΑΓΑ. οὐκ ἐφέξετε στόμα;
- 1284 ΠΟ. ἐγκλείετ' εἴρηται γάρ.
 ΑΓΑ. οὐχ ὅσον τάχος
 νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι,
 ἐπέλπερ οὕτω καὶ λίαν θρασυστομεῖ;
 Ἐκάβη, σὺ δ', ὦ γάλαϊνα, διπτύχους νεκροῦς
- 1288 στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν
 σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὁρῶ.
 εὖ δ' ἐς πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις
- 1292 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.
 ΧΟΡ. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
 τῶν δεσποσύνων πειρασόμενα.
 μόχθων· στερῶν γὰρ ἀνάγκη.

INTRODUCTION.

I. (*From Hartung.*)

THE subject of this tragedy is the same as that of the Troades, viz. the taking of Ilium, or, more correctly speaking, the fate which befell the Trojan women and children in consequence of that event, for it would be impossible to represent the storming itself on the stage. In this point of view it is cited by Aristotle as a happy instance of the manner in which an Epic story may be adapted to the drama, by selecting some of the most striking features, and bringing them prominently forward as specimens of the whole. If we compare these two tragedies with the cold, meagre, passionless productions of modern days, we shall be forced to acknowledge the immeasurable superiority of the former as regards the manner of treating such subjects as the destruction of mighty empires and the ruin of princely houses. For example, the sacrifice of Polyxena would have furnished one of our modern poets with abundant matter for a tragedy; and, in order to season his dish for the public palate, he would have selected from her numerous lovers one who had been rejected by Priam in the days of his prosperity, and yet was generous enough to love Polyxena still, in spite of her poverty and degradation. This noble youth draws his sword on Ulysses, but being forbidden to strike, because Polyxena will not look on blood, he sheathes it in his own bosom, and falls dead on her grave. If our poet wants to manufacture a second piece from the same materials, it must still be a composition very unlike the tragedy of Euripides. There would, it is true, be no objection to the ghost of Polydorus; for though we no longer believe in spectres, we still love to be frightened by them, and the apparition would, besides, be sufficient evidence of his death, without forcing us to look on the repulsive spectacle of a mouldering corpse. But then the punishment inflicted on Polymestor must not go beyond imprisonment for life or banishment to a desert island; and even this revenge must be the work of Agamemnon alone, for ladies, we all know, are, as a general rule, incapable of continued resentment. They may smile, like the Chinese figures on the cabinet at Gotha, and weep too, provided they be young and handsome; and, when all other resources fail, they may faint if they like. But female *heroism* is quite out of the question in the present day; for the time has long since gone by when fair and gentle Chriemhildas, maddened

Heouba.

by their sorrows, could strike off with their own hand the heads of their husband's murderers. Experience, it is true, unhappily teaches us, that the same cause sometimes produces similar effects even in our own times, though after a quieter fashion ; but we do not like to see these things represented on the stage, and are disgusted with the poet who ventures to recall them to our remembrance. We must not, however, suppose that Euripides was the only writer who recorded such horrors ; for the bloody nuptials of the Danaïdes in Argos, and of the Lemnian women, if not actually invented by the poets, are at least indebted to them for all their notoriety. But to return to our modern tragedy. The poet would employ Cassandra, not Hecuba, to touch the heart of Agamemnon ; for the tears of an old woman are seldom very moving in the present day, nor are the sorrows of a mother half so likely to find sympathy as those of a loving or beloved maiden. Cassandra, then, the beautiful prophetess, would, as we have said, be the principal character of the piece ; for what poet, who possessed a particle of tact, would attempt to make a heroine of a poor deserted old woman, whose thread of life might be snapped without occasioning much loss to herself or regret to the audience ? And since no one would like to end his tragedy with the successful accomplishment of an act of vengeance, which would be calculated to excite feelings the very opposite to terror and pity, the punishment of Polymestor would be kept in the back ground, and the piece would end with the death of Cassandra, which might be conveniently separated from that of Agamemnon. Let any one read the critiques on our modern tragedies, and say whether this is not a true description of what is required in the present day.

We now proceed to compare the *Hecuba* and *Troades* of Euripides. The action of both these tragedies commences immediately after the fall of Troy : the *Troades* about a day earlier than the *Hecuba*. The scene of the former is laid on the Phrygian coast, in the midst of the preparations for the departure of the Grecian army ; that of the latter on the southern point of the Thracian Chersonese, which is only separated from the Phrygian coast by a narrow strait. From this spot the smoke is seen rising from the ashes of Troy ; whilst in the *Troades*, in the last scene, the chorus witness the kindling of the fire, and then behold it bursting forth with uncontrollable fury. In both tragedies the chorus consists of captive Trojan women ; and the subject of their songs is in both the same—partly a description of the sufferings which they have already endured (the storming of the city, the murder of their husbands, and the manner in which they themselves were dragged from the altars), and partly a melancholy anticipation of future miseries (slavery in a foreign land). Two of the choral songs, especially, which describe the storming of the city by night, and depict the future sufferings of the captives in the land of their conquerors, very closely resemble each other. In the *Troades* the distribution of the captives among the Grecian chiefs takes place on the stage ; but in the *Hecuba*, the chorus (v. 94) come from the tents of their lords (*δεσποτάβους ἀκηνάς*), to whom they have already been assigned by lot.

The chief character in both pieces is the aged Hecuba, the sole

representative of the royal house of Priam, whose griefs are aggravated by the loss of her only surviving daughter, and of a son, to whom she looked for the restoration of the Phrygian dynasty. In the *Troades* this daughter is Cassandra, who is hurried away from her mother's tent, to lead a life of infamy as the concubine of her captor, and die at last by the hands of his jealous consort. The sacrifice of Polyxena is only mentioned incidentally, as an event which has already occurred. The youth on whose life the captive princess built all her hopes is there Astyanax, the grandson of Hecuba, who is cruelly murdered by the Achæan leaders; whilst in the tragedy now under consideration he is the youngest son of Hecuba herself, who is put to death by an ally of the Achæans, ostensibly for political reasons, but in reality from motives of jealousy. From this point the stories diverge still more widely, the differences which we have already mentioned rendering other variations necessary. Thus, for example, the fate of Astyanax brings on the stage his mother Andromache, in the *Troades*, whilst in the *Hecuba* no mention whatever is made of her, although her master, Neoptolemus, is repeatedly named in connexion with the sacrifice of Polyxena.

In the *Troades* Hecuba is compelled to witness the murder of Astyanax, and in the other tragedy the sacrifice of Polyxena: in both instances without a hope of revenge, because her ruthless masters are themselves the murderers. But the case is different when one, who is only an ally of her oppressors, perpetrates such a crime, either for the sake of gratifying his patrons, or from avarice or any other motive: for it is by no means unnatural that one of the conquerors, far from justifying such a deed of shame, should be inclined rather to aid the relatives of the murdered man in avenging his death, and thus giving repose to his perturbed spirit. Under such circumstances the tragedy may fairly end with the punishment of Hecuba's enemy. An opportunity is also afforded, by this mode of treating the subject, of exhibiting both the great Grecian chiefs on the stage, instead of letting one of them be represented by the herald Talthybius.

We cannot conclude our remarks without directing the attention of our readers to the judgement displayed by Euripides, in both these tragedies, in selecting from the mass of subject matter a few of the most striking events as representatives (so to speak) of the rest, and the skill with which he has used these simple materials for the development of his plot. With regard to the localities in which the different parts of the story are enacted, much perplexity has been experienced by commentators, arising, we apprehend, from our poet's practice of purposely mystifying his audiences with regard to the distances of those places in which events occur, which are not represented on the stage. Of this sort of deception there are several instances in his other tragedies, and in the one now before us we have a striking example in the sudden appearance of the Thracian Polymestor; for scarcely has the female attendant, who is sent to summon him, quitted the stage, when he enters, although there has been only time for one short song of the chorus: yet the going must have occupied several hours, even supposing Polymestor to have been resident in one of the nearest Thracian cities.

In the same way the unity of time can only be preserved by means of a deception, for the action occupies in reality at least one night and one day. On the other hand, the lapse of several days is obscurely intimated, when mention is made of the fleet being wind-bound. The same rules seem to have been observed by the poet with regard to the sacrifice of Polyxena on the sepulchral mound of Achilles, not a word being said of the time occupied in crossing the Hellespont to reach the place where the barrow may still be seen, exactly opposite the southernmost point of the Thracian Chersonese, on the left bank of the Simois, a situation which has been assigned to it by the unanimous voice of antiquity. In Homer we find Achilles expressing a desire that his remains should be buried near his friend Patroclus, who, we know, was interred on Trojan ground; and in *Odys.* xxiv. 82, Agamemnon informs us that a sepulchral barrow was raised to the memory of Achilles and his two friends, Patroclus and Antilochus, on the promontory which juts out into the broad Hellespont (*ἀκτῇ ἐπὶ προῦχούσῃ ἐπὶ πλατεί Ἑλλησπόντῳ*), in order that it might serve as a landmark for mariners. We read also that the tomb was discovered without any difficulty by Alexander the Great, who performed his famous foot-race on the Phrygian, and not the Thracian coast. (*Plutarch, Alex. c. 15.*) Now, as it would be absurd to imagine that the poet, in the face of all this evidence, would venture to change the locality from Phrygia to Thrace, we can only suppose that here, as in many other instances, he has adopted the plan of intentionally leaving in obscurity occurrences which take place out of sight of the audience, and therefore need not be very accurately defined. It now only remains for us to show how the poet treats the events which are supposed to have occurred before the commencement of the play. After the destruction of Troy, the Greeks had quitted their station on the Phrygian coast, and, instead of steering southwards towards Tenedos, were running in a northerly direction by the little islands of Calydnæ, when the ghost of Achilles appeared on the mound erected to his memory, and commanded them to stop, and appease him by a sacrifice.

At this time, although the promontory on which the mound was raised was full in sight, they were much nearer the southern point of the Chersonese than the Phrygian coast, and therefore cast anchor on the European side, where the same contrary wind, which had already driven them so far out of their course, detained them until the ghost was propitiated by the sacrifice of Polyxena. For the purpose of offering this sacrifice, the whole army must have crossed the strait (*v. 512*), which they could easily do with a side wind. As soon as the sacrificial ceremony was ended, the Greeks recrossed to their station on the European shore, taking with them the dead body of Polyxena. Talthybius merely describes the sacrifice itself, without saying a word either of the voyage to or from Phrygia, or the previous preparations, a silence which may fairly be justified on the ground of those circumstances being extraneous to the action of the plot. If the army had remained longer on the other side, neither the entrance of Talthybius, nor the exit and re-entrance of Agamemnon would have been possible, because in both cases it would

then have been necessary for them to cross and recross the strait whilst the play was going on. The circumstance, too, of the whole Grecian army being thrown into confusion on hearing the outcry of Polymestor, when his eyes were put out, shows that they had returned and were in their tents, where the corpse of Polyxena was also awaiting its interment. The Hecuba was brought out towards the end of the eighty-eighth Olympiad, B.C. 425, and the Troades ten years later.

II. (From Müller.)

The *Hecuba* also, although a little more recent¹, belongs to this class of tragedies, in which the emotion of passion, a *pathos* in the Greek sense of the word, is set forth in all its might and energy. The piece has been much censured, because it is deficient in unity of action, which is certainly much more important to tragedy than the unity of time or place. The censure, however, is unjust. It is only necessary that the chief character, Hecuba, should be made the centre-figure throughout the piece, and that all that happens should be referred to her, in order to bring the seemingly inconsistent action to one harmonious ending. Hecuba, the afflicted queen and mother, learns at the very beginning of the piece a new sorrow; it is announced to her that the Greeks demand the sacrifice of her daughter Polyxena at the tomb of Achilles. The daughter is torn from her mother's arms, and it is only in the willing resignation and noble resolution with which the young maiden meets her fate that we have any alleviation of the pain which we feel in common with Hecuba. Upon this, the female servant, who was sent to fetch water to bathe the dead body of Polyxena, finds on the sea-shore, washed up by the breakers, the corpse of Polydorus, the only remaining hope of his mother's declining age. The revolution, or *peripeteia*, of the piece consists in this, that Hecuba, though now cast down into the lowest abyss of misery, no longer gives way to fruitless wailings; she complains now much less than she did before of this last and worst of misfortunes; but she, a weak, aged woman, a captive, and deprived of all help, nevertheless finds means in her own powerful and active mind (for the Hecuba of Euripides is from first to last a woman of extraordinary boldness and freedom of mind²) to take fearful vengeance on her perfidious and cruel enemy, the Thracian king, Polymestor. With all the craft of a woman, and by sagaciously availing herself of the weak as well as of the good side of Agamemnon's character, she is enabled not merely to entice the barbarian to the destruction prepared for him, but also to make an honorable defence of her deed before the leader of the Greek host.

¹ Aristophanes ridicules the play in the *Clouds*, consequently in Olymp. 89, 1, B.C. 423. The passage v. 649 seems to refer to the misfortunes of the Spartans at Pylos in B.C. 425.

² She is also a sort of free-thinker. She says (*Hecuba*, 794), "that law and custom (*nómos*) rule over the gods; for

it is in conformity with custom that we believe in the gods." And in the *Troades* (v. 893) she prays to Zeus, whoever he may be in his inscrutable power, whether he is the necessity of nature or the mind of men; upon which Menelaus justly remarks that she has "innovated" the prayers to the gods (*εὐχὰς ἐκαινίσας*).

NOTES.

1. THE lines quoted from Ennius by Cicero, i. Tusc. 16, are supposed to be a translation of the opening verses of this play.

Adsum atque advenio Acherunte vix via alta atque ardua,
Per speluncas saxis structas asperis pendentibus
Maxumis, ubi rigida constat crassa caligo inferum,
Unde animæ excitantur obscura umbra, aperto alti ostio
Acheruntis falso saugui, mortuorum imagines. (H.)

νεκρῶν κευθμῶνα. Cf. παγκυβθῇ κάτω νεκρῶν πλάκα, Œd. Col. 1560. Pfl.

2. Ἰν. χωρὶς θεῶν. Cf. οἰκία . . . σμερδαλέ' εὐρώεντα τὰ τε στυγίουςι θεοὶ περ, Hom. Il. 20, 65. Pfl.

4. *ἔπειτα*, postquam (*after, when*): usually with the aorist. In Homer, Hecuba is the daughter, not of Cisseus, but of the Phrygian prince Dymas. The Polydorus of the Iliad is, it is true, the youngest and favorite son of Priam, whom his father would not send out to battle on account of his youth; but he is said to be the offspring of Laothoë, not of Hecuba, and is, moreover, killed by Achilles before the termination of the war. Il. 20, 408. xxi. 84. Later poets have followed Euripides (e. g. Ov. Met. 13, 429, 575. Virg. Æn. x. 705), who in all probability is himself indebted for his story to some older writer.

5. κίνδυνος . . . πεσεῖν. So in prose: οὐ μικρὸς κίνδυνός ἐστι ἐξαπατηθῆναι (Pl. Crat. 436, B). Cf. Gr. 1079.

6. δόλος = *secretus*. Gr. 1149 (870).—ὑπεξέπεμψε, "*sent me forth secretly*" (= ἐξέπεμψεν λάθρα). Cf. v. 10. 14. Androm. 47, ὅς δ' ἐστὶ παῖς μοι μόνος, ὑπεκπέμπω λάθρα ἄλλους ἐς οἶκους. Cf. ibid. v. 310. Soph. El. 1350. Pfl.

8. The Thracian Chersonese.—πλάξ, πλακ-ός, the Latin *plag-a*. Properly said to be *locus planus*; but used in poetry of any kind of country, even of the [level!] summit of a promontory: ἀκραν ὑπὸ πλάκα Σουνίου, Soph. Aj. 1199.

11, seq. ἴν'—εἴη, opt. after *præsens historicum*.

13. δ = δι' ὃ, quapropter (*wherefore*). Cf. Soph. Phil. 142, τό μοι ἔννεπε, τί σοι χρεὼν ὑπουργεῖν. (Pfl.) Htg. returns to P.'s view = *quæ res scilicet*.

14. δπλα, here (as usually) of *defensive armour*, as opposed to ἔγχος. H. reads τὴν δ' ἀρίστην. "Eustathius, p. 48, 7 (36, 17), τοιοῦτον καὶ παρ' Εὐριπίδῃ τὸ οὔτε δπλα οὔτ' ἔγχος. γίνος μὲν γὰρ τὰ δπλα, εἶδος δὲ τὸ ἔγχος. Scilicet δπλα quum dicit, vires corporis nondum

robustas intelligit; quum autem ἔγχος, fortitudinem, qualem necesse est esse, quæ viribus diffidat." *H.*

16. ὀρίσματα, κ.τ.λ., "cum erecti adhuc manebant terræ Trojanæ limites;" deijci enim solent a victoribus. (*Steph.*) The Schol. says = πύργοι, and so *K.* It can hardly have this meaning, except in the sense of *limitary towers*.

20. ὡς τις πτόρθος. Πτόρθος, the *young twig* or *shoot* of a tree, an Homeric and poetic word, but also used in prose: e.g. Plat. Protag. 334, ἐπὶ τοὺς πτόρθους καὶ τοὺς νέους κλῶνας: and Aristot., αἰεὶ γὰρ ἔταροι οἱ πτόρθοι· οἱ δὲ γηράσκουσιν. De long. et brev. vitâ, cp. 11. Pfl. compares Homer's ὁ δ' ἀνίδραμεν ἔρνεϊ ἴσος.

21, sq. ἀπόλλυνται—κατεσκάφη—πίτνει. "Sæpe in narrationibus modo aoristus ponitur, modo præsens, cujus variationis ea est ratio, ut, quæ graviora videantur esse, aut tanquam vividiora magis percellant narrantis animum, præsenti tempore exprimantur, res secundariæ vero ac levioris momenti aoristo. Sic infra v. 266, κτείνῃ γὰρ ὠλεσέν νιν ἐς Τροίαν ῥ' ἄγει." *Rost.*

23. αὐτὸς δέ = "my father *himself*;" since the person meant (ὁ πατήρ) is sufficiently implied by the adj. πατρῶος, *paternus*.

24. *dk.* Gr. 723, 3 (580) § 621, c.

26. The words ξένος πατρῶος intimate the cruelty of the deed, as heightened by the relation in which the *doer* of it stood to the family of the murdered person.—κτείνει . . . καὶ κτανών, κ.τ.λ. This employment of the participle after a finitive verb is very common in Greek poetry. Pfl. quotes Phoen. 22, ἔσπειρεν ἡμῖν παῖδα καὶ σπείρας βρέφος, κ.τ.λ., and the exactly parallel instance *Herc. Fur.* 33, κτείνει κρίοντα καὶ κτανὼν ἀρχεὶ χθονός.

27. ἰν' ἔχῃ. "Etiam post præterita sequitur conjunctivus, si res etiam præsenti tempore durare significatur. Ita hoc loco conjunctivus non tam consilium Polymestoris indicat, quam possideri nunc ab eo aurum. Eadem ratio obtinet infra v. 1212." *H.*

28. = κείμεν δ' [ἄλλοι] ἐπ' ἀκταῖς ἄλλοι ἰν' . . . Pfl. compares Hom. Od. i. 161, Ἄνερος οὐ δὴ που λεύκ' ὁστία πύθετα δμβρω, Κείμεν' ἐπ' ἡπείρου ἢ εἰν ἅλι κῆμα κυλίνδει.

29. The δίαυλος (αὐλός = *tube, pipe, channel*) was the *double race*; the race *to a goal and back again*.

30. ὑπέρ· ἀντὶ τοῦ ὑπεράνω τῆς μητρὸς, *Sch.* Cf. σῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Hom. (*H.*) The disembodied spirit of Polydorus has been restlessly flitting about his mother for three days and three nights, disturbing her rest with painful dreams. Soph. Antig. 29, εἶν δ' ἀκλαυστον, ἀταφον, οἴωνοις βοράν.

31. αἶσσω. This is the only passage in which Eur. uses the word in a trimeter: in the Troades he uses it twice with the *a long* (155, 1288). In other places it is usually *short* in the Tragedians (*Htg.*); but they generally use it as a dissyllable, αἶσσω, ᾤσσω.

32. τριταῖον, for τρίτον. So Hipp. 275, πῶς δ' οὐ, τριταίαν γ' οὐσ' ἄσιτος ἡμέραν; Cf. Herm. ad Vig. p. 720, 61. Pfl.

36. τῆσδε Θρηκίας χθονός. It is here plainly stated, that the *scene* of this play lies in the Thracian *Chersonese*. Euripides here follows a different account of 'the *return*' from that which he adopted in "the Trojan women." *Here* the Greeks are represented as having sailed from Troy, with their booty and captive-women, immediately

after the taking of the city. But as they were sailing along the Trojan coast, the ghost of Achilles appeared over the sepulchral mound (or *barrow*) under which he was buried, and demanded the sacrifice of Polyxena. This demand induced the Grecian leaders to land on the opposite Thracian coast, for the purpose of considering what was to be done. Their state is, therefore, *precisely similar* to what it was, when their fleet lay at Aulis. Without the sacrifice of a royal maiden they cannot venture to attempt the return home: just as without the same kind of sacrifice they were not permitted to sail for Troy. *Htg.*

39. εὐθύνοντας. Constr. κατὰ σύνεσιν: στρατεύμα = στρατιώτας. Soph. Phil. 356, καὶ μ' ἐὺθὺς ἐν ἐκκλῷ στρατοῦς Ἐκβάντα πᾶς ἡσπάζερ' ὁμνύντες βλέπειν Τὸν οὐκ ἔρ' ὄντα ζῶντ' Ἀχιλλεῖα πάλιν. *Pfl.*

41. τύμβῳ. Dat. commodi; so Iph. T. 243, θεᾶ φίλον πρόσφαγμα καὶ θυτήριον Ἀπρίμειδι. *Pfl.*

45. "Singulare quoddam acumen quæserunt Tragiei in numerorum aut parium consociatione aut disparium oppositione. Cf. modo hujus fabulæ v. 120. sc. 896. Orest. 1536. Androm. 516." *Pfl.*

53. ὑπὸ σκηνῆς, "ex tentorio." *Pfl.*—Ἵπό in the sense of *from beneath* is very rare. Plautus (Autul. 4, 4, 1) says, however, in a similar way, "*Foras lumbrice, qui sub terrâ erepsisti modo.*" (Leprévost.) *Htg.*, whose edition has appeared since the text of mine was printed from that of Pflugk (as revised by Klotz), gives some weighty reasons for thinking that ὑπὸ σκηνήν is the right reading.—τὸν πόδα κινεῖ πρὸς τὴν τοῦ Ἀγαμέμνονος σκηνήν (one Schol.): and the other tells us more fully, that she was going there to consult Cassandra on the subject of her dream.—It is, I think, plain, that Hartung is right in supposing that Hecuba was treated with some distinction by Agamemnon, not only as being of royal blood, but as the mother of his beloved Cassandra; that she dwells in a *tent of her own*, and with maidens to wait upon her (cf. v. 59). He supposes that her tent was by the side of Agamemnon's, so that both are seen on the stage at the same time—just as in 'the Raging Hercules' the temple of Zeus and the palace are both represented on the stage, and in the 'Helena' the grave of Proteus and the palace:—and that the captives are divided into two parts, one of which forms the Chorus, and consists of those who had been already assigned to different masters (cf. δεσποσύνους σκηνάς, v. 95); the other, the attendant maidens of Hecuba. Just so in the 'Bacchæ,' the *Mænades* are divided into two parts, those who are immediately in attendance on Dionysus and form the Chorus, and those who are swarming in the forest.—For the fact that Hecuba's tent was distinct from that of Agamemnon, *Htg.* appeals to the blinding of Polymestor by Hecuba and her maidens, which cannot have taken place in the tent of Agamemnon.

55. Ἐκ denotes that *from which* the change has taken place. El. 305, ὑπὸ στήγασι τε Οἶαισι ναίω βασιλικῶν ἐκ δωμαίων. Troad. 494, κἀν πίδαφ κοίτας ἔχειν Ῥυσοῖσι νώτοις βασιλικῶν ἐκ δεινίων. Cf. *infra*, v. 915, 1160. *Pfl.*

56. δοῦλειον ἡμᾶρ = τὴν δουλείαν. Cf. Homer's ἐλεύθερον ἡμᾶρ, νόστιμον ἡμᾶρ.

57. δσονπερ εὐ ποτ'. Sc. ἱκραξας. *Infra*, v. 519, νῦν τε γάρ

λίγων κατὰ Τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὤλλυτο, sc. ἔτεγξα. Pfl.—Jn. ἀντίσηκώσας τῆς πάροιθ' εὐπραξίας θεῶν τις σε φθείρει, i. e. *vices rependens prioris felicitatis aliquis deorum te pessumdat*. Pfl.—Σηκός appears to have denoted any hollow enclosed space, such as a stall for cattle, the inner sanctuary of a temple, the hollow stem of an olive-tree too old to bear fruit; and it probably had the meaning of the hollow cup of a balance; according to Eusth. it had that of a weight (= σήκωμα). The verb σηκώω occurs in Plut. in the sense of weighing, bringing into equilibrium: e.g. οὕτως οὐ ταῖς ῥοπαῖς σισήκωται κατὰ βάρος καὶ κουφότητα τῶν σωματίων ἕκαστον, κ.τ.λ. Hence ἀντίσηκούν is to place in a scale a weight sufficient to counter-balance the weight in the opposite scale.

63. Jn. γεραιᾶς χειρός μου.

64. γεραιᾶς with αἱ short, as παλαιός, El. 497; δειλαιοι, Aristoph. Plut. 851. Nub. 1471; πατριῶς, v. 82. Pfl.

65. σκολιῷ σκίπων χειρός. The usual way of explaining this is to suppose, that Hecuba speaks of leaning on the staff of her attendant's arm, instead of leaning on her arm, as a staff or support; and then adds σκολιῷ (which applies only to the figurative staff, not to the literal one), to show that 'staff' (σκίπων) is not to be taken literally. This manner of speaking is illustrated by Blomf. on Agam. 81, and Reisig, Soph. Ed. Col. cxviii.; it occurs principally in Æschylus and Pindar.—Hartung considers σκίπων χειρός = a staff for the hand; and σκολιὸς σκίπων χειρός = a scutch, or rather, perhaps, a stick with a transverse handle at the top, for an infirm person to press upon.

66. ἐγ. σπείσω . . . προτιθεῖσα. Jn. σπείσω προτιθεῖσα βραδύπουν ἤλυσιν ἄρθρων. Βραδύπουν ἤλυσιν ἄρθρων = βραδείαν βάσιν ἄρθρων or ποδῶν. (Pfl.) The meaning is, "I will make all the haste that my aged feet will enable me to do."

68. στεροπὰ Διός, "lux dici," ut v. 709; Διὸς φάος. (Pfl.) Trach. 99, of the sun, λαμπρὰ στεροπᾷ φλεγίθων. I am inclined, however, to think Hartung right in referring it here rather to the bright twinkling and flashing stars: this is supported by Ennius's translation, *O magna templa cœlitum commista stellis splendidis*, and by the connexion with ὦ σκορία νύξ. We must suppose that Hecuba, disturbed by her painful dreams, comes forth on the stage before day-break, whilst the stars are still shining in the heavens.

69. αἰρομαι (tollor) is here = αἰωρούμαι, "am exoited, agitated, kept in anxious suspense:" ἀντὶ τοῦ ἐπαίρομαι καὶ ὥσπερ ἀνάστατός εἰμι, Sch. Cf. Soph. Antig. 111.—H. reads ἐννύχοις for "our poet writes in other places ἐννυχὸς φόβος, ἐννύχοις δέημασι (ὄνειροις, δάκρυσιν), νυχίους ὄνειρους, νύχια φάσματα." Htg.

71. μελανοπτερύγων. Infra, v. 704, φάσμα μελανόπτερον. Tibull. ii. 1, 90, *somnia nigra*. (Pfl.) Fearful and ominous dreams are sometimes called the birth of black night, and sometimes of the underworld (χθών), where eternal night prevails. Cf. Hes. Theog. 212; Odys. 214, 12; Æn. 283, 894. Htg. aft. W.

72. ἀποπέμπομαι, "abominor," = ἀποδιοκομποῦμαι. Pfl.

76. H. reads φοβερὰν ἰδαίν.

78—80. "Sensus est: *Servate filium meum, qui solus superstes*

est idemque tanquam anchora ac firmamentum domus meae est. Objiciat forsitan aliquis non esse solum superstitem Polydorum, sed vivere etiam Helenum, coll. v. 87. Quid igitur facies v. 810, ubi ἀπαιδα se Hecuba dicit, quamvis eodem Heleno [cf. 87] ac Cassandra vivis? quid Sophoclis Antig. v. 941, ubi superstitute Ismene Antigonom chorus τὴν βασιλίδα μούνην λοιπὴν vocat? Nimirum, quæ animo dolore perturbato dicuntur, eorum non est tanquam ad amussim veritas exigenda." Pfl. [I should prefer omitting τε with Hartung, and reading ἀγκῦρ' ἐτ' ἐμῶν "who alone (surviving) still as the anchor of my family, dwells in," &c. Instead of saying who alone survives, she states his present abode (Θρήκην κατέχει), which implies his still surviving. Though Cassandra also survives, she is not the anchor of the royal house; and the whole Tragedy turns on the thought that Polydorus was this.]—"Comparat Porson. Soph. locum apud Brunck. Lex. Soph. p. 47, ἀλλ' εἰσι μητρὶ παῖδες ἀγκυραὶ βίου." Pfl.

81. χιονόδη. Androm. 215, ἀμφὶ Θρήκην χιόνι τὴν κατὰφροντον. Pfl.

82. πατρώου. See on v. 62. Hom. Od. 1, 175, ἡ καὶ πατρώϊός ἐσσι Πείνης. Il. vi. 215, ἡ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός. Pfl.

83. Observe the syllaba anceps at the end of an anapaestic monometer, which also closes a sentence.

85. ἀλίσστος. According to Buttm. Lex. p. 405, the primary of λιάζω is to bend or turn (κλίνειν). Hence ἀλίσστος, unbending, unyielding; and hence violent, uncontrollable, incessant (of tumult, battle, lamentation, &c.). Musgrave properly translates the passage, non solet mens mea adeo indesinenter horrescere et trepidare: the implied notion is, 'therefore there must be some very peculiar cause for my present continual agitation.' This does not involve the absurdity which Hartung attaches to it, of assuring us that Hecuba is not always and incessantly trembling with apprehension; what she says is, that she never experiences this kind of long-continued agitation. It is not necessary, therefore, to adopt, with him, a mere conjectural emendation.

87. θέλαν . . . ψυχὴν εἶπε δὲ ψυχὴν Ἑλένου ἐπειδὴ τεθνηκώς ἦν, Κασσάνδραν δὲ καὶ οὐ Κασσάνδρας ἐπειδὴ ζῶσα ἦν (Schol.). And this is probably the true account (though inconsistent with Virgil's account of his marriage with Andromache, and interview with Æneas. Hecuba twice asserts (v. 414, 792) that she has lost all her children. Helenus was probably, therefore, really dead, as Cassandra is virtually so in consequence of her degraded position.—θέλαν. So Virg. says of Helenus, Æn. iii. 373, atque hæc deinde canit divino ex ore sacerdos. Hom. calls him (Il. vi. 76), Οἰωνοπόλων ὄχ' ἀριστος. Cf. Soph. Philoct. 604. Pfl.

93. καὶ τόδε δειμά μοι ἦλθ', κ.τ.λ., "and this, too (which follows), is a source of apprehension to me: there came," &c. A colon would, therefore, be better than a full stop after δειμα. Hartung, with all the Scholiasts, would remove the point altogether, and join καὶ τόδε δειμά μοι ἦλθ' . . . φάντασμα = namely, the apparition, &c. He reads καὶ τόδε δειμά μοι ἦλθεν ὑπὲρ ἀκροτάτας (for ἀκρας) . . .

94. τύμβου κορυφᾶς. It is not at all necessary to suppose (with the Schol.) the erection of a cenotaph on the Thracian coast. The

sepulchral mounds of the ancients were small hills. If, then, the ghost of Achilles appeared on the summit of such a hill (or barrow) on the Thracian coast, it might easily be seen by the Grecian fleet, as it was sailing at a distance along the coast of Thrace. *Htg.*

110. *δόξαι*, "to have been determined." Cf. Gr. 782 (626).

112. *ὅτε*, "*quum*:" *ὅσθ' ὅτε ἐφάνη* refers more to the circumstances that attended his appearance at that time, than *ὅσθ' ὅτι* would do.—*ὅσθ' ὅτε*, = "you know how that it then" (happened, &c.): *ὅσθ' ὅτι* is simply "you know that" (it happened, &c.). *Htg.* Xen. Cyr. 1, 6. 8, *μύμνημαι καὶ τοῦτο, ὅτε σοῦ λέγοντος συνεδότει καὶ ἰμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἀρχειν*.

113. *σχεδία*, "a raft:" here as a general term for bark, ship.—*ἄσχε*, "*retinuit*."—*πρότενος*, "a haulyard;" a rope for hauling up and staying the sail.—*λαῖφος*, "sail" (in poetry). Its original meaning was that of an old ragged garment (unless coarse stuff, sackcloth, is the original meaning, combining the two notions). *ἱππεῖδ. λαῖφ. (acc.) προτόνοις*, = "having their sails extended by haulyards;" called in Lat. Gramm. 'the Greek construction,' e.g. *lætā, suspensi loculos*, &c. *Hdt.* 1, 180, *τὸ ἄστυ—κατατέμνηται τὰς ὁδοὺς ἰθείας* = *αἱ ὁδοὶ τοῦ ἄστυος κατατέμνηνται ἰθείαι*.

116. *τοὶ δὲ*. Gr. 1459, 1, § 721, 1 fin.

117. *στέλλεσθ'*: *στέλλεσθαι* = *proficisci*; lit. *mittere se* or *parare se* (sc. ad *profecionem*), especially of a sea-voyage, according to the ancients.—*ἀγέραςτος* ("unkhonoured") seems to imply the existence of a verbal form, *γεράζω*: but no such form exists. Compare *ονυστus*, &c., in Lat. *Il.* 1, 118, *ὅρα μὴ ὁλος Ἀργείων ἀγέραςτος ἔω*.

119. *δίχα χωρεῖν* (lit. *bisariam ire*, to go in two directions, =) "to be divided." So *Hdt.* 6, 109, *ἐγίνοντο δίχα αἱ γυνῶμαι*. Helen. 767, *ἐς ταῦτ' ὅ καμὸι δόξα μάντεων περὶ χωρεῖ γέροντι*. [*Aristæen. I. Ep.* 6, p. 17, *δίχα μοι γίγνεται τὰ νοήματα*.] *Iph. T.* 1358, *λόγοι δ' ἐχώρον*. *Pf.*

121. *δοκοῦν*, acc. absol. = *quum videatur, quum videretur*. So *δόξαν, quum visum sit* (or *esset*); *δεδογμένον*, &c. Gr. 1140 (863), §§ 700, 2.

122. So *τὸ σὸν σπεύδειν* = "*tuis commodis studere*," without *ἀγαθόν*, both in prose and verse. *Soph. El.* 251, *τὸ σὸν σπεύδουσ' ἄμα καὶ τοῦμὸν αὐτῆς*. *Plat. Gorg.* p. 455, C. *καὶ ἐμὲ νῦν νόμισον καὶ τὸ σὸν σπεύδειν*. Cf. v. 1175, 1201. *Pf.* Similar phrases are *τὸ σὸν προτιμᾶν, σκοπεῖν*, or *ὀρᾶν*, *Stallb. ad Pl. Gorg.* l. c.

123. *βάκχη*. The person meant is *Cassandra*, the prophetess (*Priam's* daughter); here called a *Bacchanalian*, as *Μαινάς*, *El.* 1032. *Troad.* 415.—*ἀνέχων*, lit. "*upholding*;" then, *not disdaining, honouring, respecting*. Construe from regard to . . . = *τιμῶν καὶ περιποιούμενος καὶ γὰρ οἱ ἀνέχοντάς τι καὶ ἀνακουφίζοντες φροντίδος* *εὐτο* *ἀξιοῦντας ἀνέχουσι*, *Sch.* The metaphor, according to *Htg.*, is from the earth, which sustains and cherishes the vegetable creation. This explanation seems inconsistent with such passages as those quoted by *Pf.* *Pind. Pyth.* 2, 88, *χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν, δὲ ἀνέχει ποτὲ μὲν τὰ κείνων, τότε αὐθ' ἐτέροις ἔδωκεν μέγα κῦδος*. Cf. the very similar passage in *Soph. Aj.* 211, λέγ', ἐπεὶ σε λίχος δουριά-λωτον Στρίδας ἀνέχει θαύριος Ἀίας. *Pf.*

124. *λέκτρος*, "*torus = connubium*." *ἔχων δὲ λέκτρα καὶ γυναῖκα ὁμόσκοπον*, Soph. *Œd. R.* 26. The apparition had not expressly demanded the sacrifice of *Polyxena*, nor, indeed, in so many words, the offering of any sacrifice. But it was so obvious, that if any sacrifice were required, *Polyxena* the royal maiden, who was beloved by Achilles, must be the sacrifice intended by that hero, and that she would be fixed upon as the most appropriate offering by the Greeks; that it is twice asserted (vv. 46, 383), that the sacrifice of *Polyxena* was demanded; and, for the same reasons, Agamemnon would feel sure that the lot would fall upon her, if at all, to the grief of his beloved Cassandra and her mother.—Htg. (who also advocates the opinion that *Polyxena* was not demanded by name) adds, that "the voice of the ghost would be of such kind as the voices of ghosts generally are, so that those who heard it might afterwards doubt whether they had really heard, what they at first believed themselves to have heard."

125. τὼ *Θησεΐδα*, Acamas and Demophôn, who are not, however, mentioned by Homer, though famous in the Cyclic poets.—Ὁζω Ἀθηῶν. Cf. the Hom., ὄζος Ἀρης (Il. 2, 540, &c.): ὄζος, "*a suckling, a shoot, sprout, or young tree*," springing from the root of its parent; conveying the notion of *freshness* and *vigour*. The sons of Theseus, restrained by no such considerations as Agamemnon, stoutly maintain that the deserts of Achilles were so great, that his Manes must be appeased at any price.

126. i. e. they did indeed make two speeches, but agreed in one sentiment.

129. αἵματι χλωρῷ. Cf. Soph. *Trach.*, ἐκ δὲ χλωρὸν αἷμά που πίπῃκειν ἦδη. "*Decolorem Cicero vertit, sed vitum sive animantem significat.*" Ellendt.

130. Ἰν. οὐκ ἐφάρην πρόσθεν ποτέ, &c. λ., i. e. "*negaverunt se unquam anteposituros*," &c. Cf. Gr. 1172 (878), § 738, Obs. 3.

132. λόγων κατατεινομένων. Κατατείνειν (lit. *intendere, contendere*), = *contente, id est, continenter et fuisse dicere*. Cf. διὸ κατατείνας ἐρῶ τὸν ἀδικὸν βίον ἐπαινῶν, Pl. *Pol.* 2, 358. But it is better to suppose *κατατείνεσθαι* to mean, to be prolonged with vehemence. Pl. *Pol.* 1, 329, C. has ἐπειδὴν αἱ ἐπιθυμίαι παύσονται κατατείνουσαι καὶ χαλάσῃσι, where the word is explained *intentus, h. e. vehemens, sum*.

134. κόπις (distinguished by its accent from κοπίς *an axe*), "*Calidus ac veterator*. Vulgo ejusmodi hominem δημοκόπον dicebant." Pf.

143. ὅσον οὐκ ἦδη, ("*only so much as not immediately*" = *almost immediately*. Thuc. vi. 34, οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῶ εὐ οὐδ' ὅτι ἦδη εἰσὶ καὶ ὅσον οὐπω πάρεσι. Pf.—Hartung argues strongly against ὑπὸ γαῖαν. "In *Alcest.* 918, the MSS. have ὑπὸ γαῖαν, whilst, on the other hand, in *Hippol.* 187, all, except Par. A, have ὑπὸ γαίας, and here again ὑπὸ γαῖαν: for the word ὑπογαίους in Aug. a, like the ὑποχθονίους of the Scholiasts, is merely an interpretation. The sense is the same in all, and therefore the reading which suits one must suit the rest; for the mere variation of a letter in different MSS. is of very little moment. Now no writer would say ὑπὸ γῆν εἶναι, but ὑπὸ γῆς εἶναι. Ὑπὸ γῆν would express or

imply *motion towards* a place, the region of the earth. Comp. examples of the use of the acc. case in Ellendt's Lex. Soph., and also of *ὑπὸ* with the gen. Soph. Antig. 1087, τοὺς ὑπὸ χθονός. Elect. 829, ὑπὸ γαίης ἀνάσσει, and 1409, οἱ γὰρ ὑπαὶ κείμενοι. Trach. 1087, τὸν ὑπὸ χθονός . . . σκύλακα. On the other hand, the two instances of the acc. cited by Matthiæ, Herod. 2, 127, and Æschyl. Eum. 950, prove nothing, except that there are variations in other MSS. as well as those of Euripides."

144. πῶλος, lit. "*colt, filly*," which, like μόσχος, "*calf*" (205, below), is used of a young person in the Tragedians. Androm. 621, κακῆς γυναικὸς πῶλον. Hipp. 545, of Iole, τὰν μὲν Οἰχαλίᾳ πῶλον ἄζυγα λέκτρων. Pfl.

145. ὀρμᾶν, trans. In this its original sense ("*movendi et exiitandi*") it is much less common than in its intrans. meaning. Cf. ἡ ῥά σε Ἀρτεμις ὤρμασε . . . ἐπὶ βοῦς ἀγελαίας (= *instigavit*). Soph. Aj. 175.

146. ἴθι [πρὸς] ναούς, ἴθι πρὸς βωμούς. Cf. line 28. Altar and temple are very commonly thus coupled together. Androm. 116, κοῦδέν σ' ὀνήσει δῶμα Νηρῆδος τόδε, Οὐ βωμὸς οὐδὲ ναός, ἀλλὰ καθθανεῖ. Ion. 1275, ἀλλ' οὔτε βωμὸς οὔτ' Ἀπόλλωνος δόμος Σώσει σ'. Helen. 872, Τροίας δὲ σωθεὶς κάπὸ βαρβάρου χθονός. Pfl.

148. κηρύσσειν θεούς, (lit. "*to proclaim the gods aloud*," =) to *invoke* the gods with a loud cry.

151. ὀρφανδὸν παιδός. Androm. 308, τεικῶν ὀρφανοὶ γέροντες. Cf. Pind. Ol. 9, 65. El. 914, ὀρφανὴν φίλου πατρός. Or. 1136, νύμφας τ' ἔθηκεν ὀρφανὰς ξυναδρῶν. Pfl.

152. Jn. προπετὴ τύμβον, "*falling down before (or at) his tomb*."

154. χρυσοφόρον, i. e. "*which used to be adorned with gold*." (Htg.) But might she not deck herself out like a victim for the sacrifice? Pors. compares Hom. Il. 2, 872, δὲ καὶ χρυσὸν ἔχων πόλεμόνδ' ἔιν, ἥτε κούρη.—νασμός, "*stream*," from νάω, to flow. Cf. κρήναι νάουσι, Il. 21, 197.

155. ἀπύω, Dor. form of ἡπύω (ω εἰπεῖν, ἔπος), to *cry aloud*, also (in Hom.) to *roar* (of the winds), to *sound* (of the lyre). The *a* is, of course, long; the *υ* is long in Moschus, but (according to Spitzner) regularly *short* in pres. and imperf.

160. τίς ἀμύνει μοι; "*who defends me?*" "*who is there that defends me?*"—[The paraphrases βοηθήσῃ and βοηθήσει suppose the reading to be ἀμύνῃ, although this has been changed into the indic. by one of the Scholiasts, who contends that the interrogative τίς can only be used with that mood or with the optative. How utterly unfounded this notion is, may be at once proved by the Homeric verse, τίς τοι ἐτι πρόφρων ἔπειν πειθεται Ἀχαιῶν; For the use of the third person of the deliberative conjunct., see Gr. 802 (642) § 427, 2. The indicative here would be meaningless, unless one supposes that the present could be made to stand for the future. Htg.]

162. φροῦδος = "*is gone*," "*is dead*." Gr. 634 b (517) § 376. Ἀντίλοχος αὐτῷ φροῦδος, Soph. Phil. 423.

163. πόλαν (sc. ὁδόν) στείλω. Gr. 942 (745) § 548, c.

164. ἦσω, sc. ἱμαντόν. "In his" (says Lobeck, speaking of ἦμι and its compounds, as used intransitively) "*pronomem omissem dicā Hecuba*."

mus, quod et sæpissime adjicitur et facillime premitur, quia, quidquid agit quisque, ad se potissimum refert," ad Soph. Aj. v. 250.

165. *τις θεῶν ἢ δαίμων*. Cf. Electr. 1233, ἀλλ' οἶδε δόμων ὑπὲρ ἀκραίων φαίνουσι τινες δαίμονες ἢ θεῶν τῶν οὐρανίων. (Pfl.)—"With regard to the difference between *θεοί* and *δαίμονες*, we are told by the Scholiasts, that the former are of a higher rank than the latter, that Jupiter himself is never called a *δαίμων*, and that the name is improperly given to the other gods. The *δαίμονες* answer to the *genii* of the Latins, and are the more comprehensive, as *θεοί* are the more restricted idea. Every spirit is a *δαίμων*, and their number is unlimited; but *θεοί* are only the known deities of the heathen mythology. Euripides distinguishes the two classes also in Electr. 1220, and Medea, 1352." *Htg.*

166. *ἐνεγκούσαι*, "who have brought" = "who have brought me tidings of" [Plat. Crit. 43, 6, ἀγγελίαν φέρων χαλεπήν]; but it is often used with acc. of the tidings brought, e.g. ὦ πόποι· ἀνάρηθμα γὰρ φέρω πῆματα, Soph. Œd. R. 168.

172. "Ridet hunc locum Aristoph. Nub. 1161, ubi filium Strepsiades compellat his verbis, ὦ τέκνον, ὦ παῖ, Ἐξελθ' οἴκων, αἷς σου πατρός." Pfl.—αἰλάν, the "tent" of the captives.

177. *ἀτώ* (like *ἀκούω*) = *audiri*. Gr. 767, γ (614, d) § 396.

180. *ἐξέπταξας* (= *ἐξέπτηξας*), "has scared me forth;" οἴκων, gen. aft. *ἐξέπταξας*. The comparison with a bird (as an example of timidity) is of course common in the poetry of all languages. Pfl. quotes Herc. F. 974, ἄλλος δὲ βωμόν, ὄρνις ὥς, ἐπτηξ' ὕπο. Cycl. 407, ἄλλοι δ' ὕπως ὀρνιθες ἐν μυχοῖς πέτρας Πτήξαντες εἶχον.—Πτήσσειν is usually intransitive (to cower, &c., from fear); but it is used transitively once by Hom. (Il. 14, 40), πτῆξει δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. [Al. πῆξει or πλῆξει; but vid. Spitz. ad loc.]

182. *φροιά μοι κακά*. Cf. Troad. 707, τί δ' ἔστιν, ὥς μοι φροίμων ἄρχι κακῶν. Pfl. μοί, Gr. 923 (728) § 600, 2.

184. Hom. Il. 1, 363, ἐξαύδα, μὴ κεύθε νόψ, ἵνα εἶδομεν ἄμφω.—*δαρόν* (diu) = *δηρόν*, a form which, as Porson observes, never occurs in the Tragedians.

185. *δαιμάνω, τί ποτ' ἀναστίνεις*, "metuo, dum dubito, quid tandem ingemiscas." Cf. Soph. Aj. 793, ὥστε μ' ὠδίνειν, τί φῆς. Pfl.

189. *Ἰν. κοινὰ γνώμα Ἀργ. ξυντείνει* (lit. "tends unanimately" = *is bent upon or has fully resolved*) *σφάζαι σε, γέννα* [= "*mea soboles*"] *πρὸς τύμ. Πηλεΐδα* [= *Πηλεΐδου*]. The reading is, however, doubtful. The difficulty of that in the text is the voc. *γέννα*, which is not elsewhere found alone in this way as a voc. = *my child*.

193. *ἀμέγαρτα κακῶν. ἀμέγαρος* (ἀ. μεγαίρω), lit. "unenervable;" then (by *littotes*) the very opposite of what is *enervable*. So in Hom. *dreadful, severe* (πόνος), and of persons *wicked, vile*, &c.

203. *παῖς ᾄδ'*, i.e. *ἐγώ*. Gr. 1015 (796, b) § 655, 4.

207. *ἀναρπαστός*, "snatched (torn, dragged)." Soph. El. 848, δς γὰρ ἔτ' ἦν, φροῦδος ἀναρπασθείς. Pfl.

208. *λαιμότομος*, lit. "with my throat cut" (*λαιμότομος*, *cutting the throat*, e.g. *χείρ*, Iph. Taur. 444). *λαιμότμητος* is also used by Eur. Γοργοῦς *λαιμοτόμων ἀπὸ σταλάγμων* (drops from the head

of the Gorgon which had been cut off), Eur. Ion. 1055. [λαμῶς, throat, gullet, Hom.]

210. κείσθαι is almost a *verbum proprium* of the dead. Soph. Antig. 76, ἐκεῖ γὰρ αἰεὶ κείσομαι. Eur. Phœn. 1282, θανοῦσι δ' αὐτοῖς συνθανοῦσα κείσομαι. Suppl. 1063, πόσει γὰρ συνθανοῦσα κείσομαι. Pfl.

213. λῶβ. λύμαν τε, in apposition to βίον, "my life, which is one series of ill-treatment and outrage," or "which is made up of ill-treatment and outrage."

214. μετακλαίωμαι. "Elmsleius (Med. 965) vulgatum (μετακλαίωμαι) sic intelligi voluit, ut ibi μεταστίνωμαι dictum censuit, quod interpretatus est *simul gemo, in partem doloris venio*. At non hæc est illius præpositionis potestas, sed ut potius vel *tempus* significet, vel *commutationem status*. Quare utroque in loco *pœnitendi* significatio inhaerere illis verbis videtur." (Herm.)

216. καὶ μὴν, the regular formula to introduce a new person on the stage.—"Lo! See!"

219. κραινείν, "perficere;" κραινείν ψῆφον is to come to a vote, to vote and settle the question finally. The phrase is used by Æsch. Suppl. 921, μία ψῆφος κέκρανται. Pfl. quotes from Eur. Troad. 779, and Androm. 1271.

221. χῶμα, "agger." "Veteres tumuli terræ aggestus erant (Anglicè barrows) et χοῦσθαι dicebantur." Blomf.—πρὸς χ., turning towards it (Mth., § 591, e).

223. JN. θύματος δὲ τοῦδε ἐπιστάτης, κτλ.

225. οἶσθ' οὖν δ' δρᾶσον; "scin' igitur, quæ tibi facienda sunt?" Anglicè, "knowest thou what thou hast to do?" Sic Plaut. Rud. iiii. 5, 18, "Tange, sed scin' quomodo?" "Ratio hujus formulæ eadem esse videtur ac si dicatur, vocum transpositione factâ, δρᾶσον οἶσθ' ὅ." Herm.—μήτ' ἀποσπασθῆς βίᾳ. Ulysses forbids, by implication, the conduct that will make it necessary for him to tear her away by force (i. e. the vehement clinging to him as a suppliant).

227. γίγνωσκε δ' ἄλκην, i. e. "but know [= estimate correctly] the power of resistance that you possess [i. e. how small it is], and recognise the [inevitable] presence of evil to be suffered by you."

228. σοφόν τοι. "Particulam τοι in gnomis amant Tragicæ." (Porson.) Hecuba is unwilling to compromise her dignity by unseemly lamentations, or by struggling with the soldiers who are leading off her daughter; but she tries to soften the heart of Ulysses by such representations, as cannot fail to move him, if the cold politician still retains a particle of human feeling. (Htg.)

231. κἀγὼ γὰρ οὐκ ἔθνησκον, κ.τ.λ. = καὶ γὰρ ἐγὼ οὐκ ἔθνησκον (Sch.), "for I, too, did not die, when I should have died." By 'herself, too,' she means herself, like so many others, who appear to have been saved from death that they may be reserved for greater evils. So Herm. I prefer this both to Pfl.'s explanation, "Grave instat certamen, quod ego, quæ sola Polyxenæ salutis spes relinquebatur, et ipsa misera sum;" and to Hartung's, "I, alas! did not die, when I ought to have died, and therefore also I must not now shun the humiliation which would have been unsuitable to my former condition."

236. σοὶ μὲν εἰρησθαι χρεών, "a te peroratum esse convenit, nos autem, qui interrogamus, audire debes. Ita hæc et tempus perfectum

εἰρησθαι et pronomen σοί intelligi jubent." (*Herm. aft. Musgr. and Br.*) "Alludere videtur Poeta ad solennem perorandi formulam. Julianus, Ep. 35, in fine, εἰρηται, φασὶν οἱ Ῥήτορες, ὃ γ' ἐμὸς λόγος. Æsch. Eumen. 713, εἰρηται λόγος. (*Musgr.*) εἰρηται λόγος, Or. 1196. Phœn. 1012, infra 1260, εἰρηται γάρ. Br." (*Htg.*)

241. "Ulysses, ut Trojanos dolo deciperet, αὐτόν μιν πλήγησιν ἀεικέλῃσι δάσασσε, ut ipse narrat in *Odys.* 4, 244, quod Euripides ita accepisse videtur, ut et vultum vulneraverit. Plutarch. de Fort. Rom. t. vii. p. 258, αἶμα συμμειγμένον ἰδρῶτι σταλάζοντες. Æsch. Choeph. 1058, de Furiis, καὶ ὀμμάτων στάζουσιν αἶμα δυσφίλης." (*Jacobs.*)—"Ὀμμάτων ἀπο minus urgendum, neque ipsi magis oculi, quam τὰ ὑπώπια intelligenda. Egregie in hanc rem facit Iphig. T. 1373, ἐφεύγομεν πρὸς κρημνόν, οἱ μὲν ἐν κάρᾳ Κάθαιμ' ἔχοντες τραῦμαθ', οἱ δ' ἐν ὀμμάσιν. Is, credo, habitus atque ea deformitas oris verberibus cæsi decent hominem infimæ sortis, cujus tum falsam speciem πολύτλας ille induerat." (*Pfl.*) Another interpretation, given by the Scholiast (and adopted by Matthiæ and Boissonade), is, that φόβου σταλαγμοὶ denote *tears shed at the prospect of death*. The Schol. asserts that αἱμάτων δάκρυα was a usual expression = *φονικὰ δάκρυα*, and Photius and others (quoted by *Pfl.*) gives αἵματι κλαίειν as a proverbial expression.

242. ἄκρα καρδίᾳ = "the surface only of my heart:" the impression made was no superficial one; the wound was more than skin deep.

245. ταπεινός "de supplice, ut Or. 1410, ὄμμα δακρύοις πεφυρμένον ταπεινοὶ ἔχοντο. Androm. 165, πηξάει ταπεινὴν προσπείσειν τ' ἐμὸν γόνυ." *Pfl.*

246. ὥστ' ἐνθανεῖν γε. "Particula γέ et hoc loco et sæpe in respon- sionibus ita ponitur, ut et confirmet quod alter dixerat, et novum quid ac sæpe majus adjungi indicet." (*Pfl.*) — ἐνθανεῖν πέπλοις = *became dead*, (i. e. numb) *in thy garments*. *Pfl.* quotes Achill. Tatius, to prove that *our way of speaking of the hand or fingers, as being dead*, was also a Greek idiom: καὶ εἴκοσιν ἀποθνήσκουν οἱ δάκτυλοι.

251. κακύνεσθαι (= *facere se malum*), "to behave like a bad man," *to disgrace oneself*. "κακίζεσθαι est vituperari ut malum, κακύνεσθαι *revera malum esse*. Plato, τρόπον δὲ κακύνειτο, p. 1054, E." *Musgr.*

253. ὅσον δύνῃ = ὅσον ἂν δύνῃ, the regular form in prose with a present or fut. tense, when the relat. is used *hypothetically* or *indefinitely*. Gr. 1251 (924) § 828, 2.

255. μηδὲ γινώσκουσθέ μοι, "and may I never be acquainted with —," &c.

258. ἀτάρ, κ.τ.λ. τί σόφισμα is the complement of the predicate: "but what sort of a clever stroke do they take this to be?" or, "in what respect do they imagine this to be a clever stroke?" As, however, in the poets, the article is sometimes omitted with οὗτος (though less commonly than with ὅδε, as in the next line), σόφισμα τοῦτο may be the object, and τί alone the complement of the predicate, "what do they take this clever stroke of theirs to be, that they," &c.—ἀτάρ is very frequently used as the 'but' of abrupt termination, when the speaker

checks himself by a question ('but why —,' &c.). Cf. Gr. 1451 (1043) § 771, 3.

259. ὀρίζειν, "to limit" = to determine. The construction ὀρίζειν ψῆφον φόνου ἐς τινα, to determine upon a vote of death against a person, is poetical. In the Ion. 1222, Eur. has the construction ὀρίζειν ψήφῳ, with acc. and inf., Δελφῶν δ' ἀνακτες ὤρισαν πετρορροφῇ θανεῖν ἐμὴν δίσποιναν οὐ ψήφῳ μῆ.

260. τὸ χρῆν, "duty," "a sense of duty." χρῆν = χρῆναι, a form recognized by Eustathius, Od. 10, p. 1647, 37. Il. 9, p. 751, 54. (Pfl.) —ἐπήγαγ' ἀνθρώποσφαιεῖν, "induxit ut homines macent." Gr. 1037 (809), § 669.

265. χρῆν, Gr. 790 (632) § 858, 3.—προσφάγματα, a plural noun is often placed in apposition to a singular one by the Greeks. "Cf. Orest. 1053, καὶ μνήμα δέξαιθ' ἔν, κέδρου τεχνάσματα, where see Porson." Pfl.

268. ὑπερφέρουσιν = "excellenter." So Hdt. 4, 74, ταύτη δὲ [τῇ παχύτητι] πολλῷ ὑπερφέρει ἢ κάνναβις. And Soph. CEd. Tyr. 381. It has more commonly a gen. of the thing surpassed: ῥόδα ὁδμῷ ὑπερφέροντα τῶν ἄλλων, Hdt. 8, 138. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφερόμεν, Th. 1, 84.

269. ἡ Τυνδαρίς = Helen, the daughter of Tyndarus and Leda.

271. τῷ . . . λόγον, i. e. τήνδε τὴν ἀμύλλαν λόγου ἀμύλλωμαι τῷ δικαίῳ, "thus far my address contests the point of justice with you;" or, "to the question of right I oppose this argument." Observe the ὅδε, not referring to what follows. Cf. Eur. Hipp. 971, τί ταῦτα σοὶς ἀμύλλωμαι λόγοις; Rost. ap. Pfl.

278. μὴδὲ κτάνητε. "Recte ad pluralem transiit: nam ὁ ἀποσπάσων unus est Ulixes, οἱ ἀποκτινοῦντες omnes Græci, quorum consensu cædes decreta erat." Pfl.

280. παραψύχῃ (παραψύχειν, refrigerare), properly "a refreshment" = a consolation, &c. It has the short vowel of aor. 2, as διατρίβῃ, from τρίβειν, &c. Of course it is the predicate.

281. Hom. Il. 6, 429, "Ἐκτορ, ἀτὰρ σύ μοι ἴσσι πατήρ καὶ πότνια μήτηρ, Ἥδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης." Pfl.

283. πράσσειν, Gr. 1087 (830) § 405, obs. 2. Pfl. gives the following distinction: "Paullo rarius quam aoristus præsens in hñtione adjunctur verbis οἶμαι, δοκῶ, νομίζω, ἐλπίζω aliisque ejusdem generis, ubi communis usus futurum requirebat. Ac fit hoc plerumque cum quodam, quamvis levi, sensus discrimine. Velut, quod hoc loco legebatur, πράξειν si retineas, refertur sententia ad τοὺς κρατούντας, qui, si prospera fortuna utantur, haud constantem fore rerum secundarum sortem sperare debeant. Contra si librorum plurimorum auctoritati obsequenti πράσσειν legamus, generalior est sententia, qua eos, qui sint felices, non semper æquam habere fortunam existimare jubemur. Simillimus locus Troad. v. 1204, θνητῶν δὲ μωρὸς ὅστις εὖ πράσσειν δοκῶν Βέβαια χαίρει. Alc. 1091, μὲν τὴν θανούσαν ὠφελεῖν τι προσδοκᾷ; Lysias, c. Alcib. 2, § 12, ὑμᾶς δὲ χρὴ τὴν αὐτὴν γνώμην ἔχοντας τὴν ψῆφον φέρειν, ἥνπερ δεῖ ψεσθε πρὸς τοὺς πολεμίους διακινδυνεύειν. Isocrat. Archid. § 69, μὴ γὰρ οἷσθ' αὐτοὺς μῖνεν ἐπὶ τοῦτοις. Anthol. Pal. 5, 186, μὴ με δόκει πιθανοῖς ἀπατᾶν δάκρυσι, Φιλαινί." Pfl.

284. ἦν ποτε, sc. εὐτυχούσα. Pfl. warns against this, and understands εἶναι = *to be, to have an existence worth speaking of* (= in aliquo numero esse, rebus florere). This seems too artificial.

286. ὃ φῖλον γένειον. The ancient Greeks used to touch with their hands the chin of one whom they endeavoured to move by their supplications; hence ὃ... γένειον, *thou whose chin I am touching*. "Leges et instituta respicit Atheniensium. Memorabilis est lex περὶ ὕβριως apud Demosth. in Mid. p. 529, quæque de eâ dicit orator." *Herm.*

288. παρηγόρησον, ὥς, κ.τ.λ., "*persuade them that it is,*" &c. *Herm.* translates ὥς by 'nam,' and makes the clause contain the argument by which *Hecuba* endeavours to persuade Ulysses: but (as *Htg.* observes), if Ulysses is to say any thing before the council different from what he has already said, he must be in a condition to bring forward other arguments; and these must be suggested by the same *Hecuba*, who is trying to persuade him to recall the advice which he has given.—φθόνος, "*ira deorum sive Nemesis*. Iphig. Anl. 1084, μή τις θεῶν φθόνος ἔλθῃ." *Musgr.*

293. κακῶς λέγειν = "*ἀπιθάνως λέγειν*. Troad. 914, ἴσως με, κὰν εὖ κὰν κακῶς δόξω λέγειν, οὐκ ἀνταμείψει. Etenim quemadmodum recte dicitur τὸ ἀξίωμα τὸ σὸν πείσει, *tu pro auctoritate tua persuadebis*, ita ineptam habet sententiam illud alterum, τὸ ἀξίωμα τὸ σὸν κακῶς λέγει, *parum probabiliter dicis, quatenus magnam auctoritatem habes*: nisi si quis de ejusmodi homine loquatur, cujus fidei gravitas officiat, quod caderet in Antiphontem illum Rhamnium, formidabilis eloquentiæ virum, non cadit hoc loco in Ulixem. Alia res est, si verba illa κακῶς λέγειν non de iis accipiamus, quæ quis minus diserte dicat, sed de rebus, quæ ab eorum, qui audiunt, utilitate abhorreant. Ac fieri hoc posse docuit Matthiæus coll. Phoen. 1649, οὐκ, ἦν πονηρά γ' ἢ κακῶς τ' εἰρημένα. Jam vero illud etiam recte dicitur, τὸ ἀξίωμα τὸ σὸν κακῶς λέγει, siquidem auctoritatis vis non in bonarum tantum rerum commendatione cernitur, sed eadem uti licet vel potius abuti ad malas ac parum commendas obtinendas." (*Pfl.*) [*Htg.* is, I think, right in adopting λέγῃς, as Elmsley does without remark, at Eur. Heracl. 897. His words are: "The testimony of Ennius (whose translation of the passage, '*hæc tu etsi pervorse dicis, facile Achivos flexeris, Nam opulenti quum loquuntur,*' &c., evidently shows that he read λέγῃς) is worth more than that of the MSS., all of which are of a much later date. But a better guide than either is the sense of the passage, '*Even if your arguments and the cause itself were wrong, yet the estimation in which you are held, would ensure you success*;' for κακῶς λέγειν is to be wrong, and εὖ λέγειν to be right, a fact of which most of the commentators and translators seem to have been ignorant. So much for the subtle distinctions of Matthiæ, Pflugk, and Hermann. All the other editors follow Muretus. Those who prefer λέγῃ must adopt the reading of the Par. cod. A, and Flor. A, κὰν κακῶς τὸ σὸν λέγῃ, an arrangement by which the parenthesis is cancelled, and ἀξίωμα is made the subject of both propositions. But, as Porson justly observes, τὸ ἀξίωμα τὸ σὸν λέγει (*votre excellence dit*) is a modern rather than an ancient form of expression."]

295. δοκοῦντες, "*nobiles*." So Pind. Nem. vii. 30, ἀλλὰ κοινὸν γὰρ

ἔρχεται κῦμ' Ἀΐδα, πῖσε δ' ἀδόκητον ἐν καὶ δοκίοντα. And Eur. Troad. 608, ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω τὸ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλειαν.

296. οὐτὼ στερόβος—ἦτις. Cf. Gr. 1248, d (923, d) § 836, 5.

299. Ulysses in his answer entirely passes over Hecuba's principal argument, (that such sacrifices are inhuman, and that the ghost of the departed hero would not desire the blood of a fellow-creature, and, least of all, that of Polyxena,) and replies to her second, (that he was bound by every feeling of gratitude to save her child,) by the wretched sophism that, as Hecuba had rescued *his* person alone, so was he bound to rescue *her*, and no other.—διδάσκου, "*docilem te præbe.*"—τὸ θυμούμενον = "*anger, resentment, passion.*" Gr. 1152 (869, g) § 436, Obs. 1, γ.

300. ποιῶ φρενί, "*existima.*" ποιῶσθαι = ἡγίσθαι. Pfl.

308. μηδὲν φέρεται . . . πλέον. φέρεσθαι = *to carry off* (for one-self) = *to receive*, &c. Orest. 660, διὲ γάρ σ', ἐμοῦ πράσσοντος ὡς πράσσω τὰ νῦν, Πλέον φέρεσθαι. So τὰ πρῶτα, τὰ δεύτερα φέρεσθαι. Rhcs. 162, ἄξιον μισθὸν φέρεσθαι. Pfl.

309. ἡμῖν . . . ἄξιος τιμῆς, "*dignus qui a nobis honorem accipiat.*" Alcest. 440, ἄξια δέ μοι Τιμῆς. (Pfl.) Gr. 904, b (716) § 600, 1.

311. οὐκουν. Gr. 1495 (1053, o) § 791, obs.—εἰ βλέποντι μὲν . . . ἐπεὶ δ' ἄπεισι, &c. Remark (1) the connexion of notions *dis-similar* in form, but equivalent in sense, by μὲν . . . δ': (2) that the clause with μὲν may naturally be resolved by *whereas, whilst, or though*, since it contains the *reason* of the statement made in the next clause. Gr. 1458, o. § 764, c.—βλέποντι, "*videnti.*" Iph. T. 718, ἐπεὶ σ' ἐγὼ θανόντα μᾶλλον ἢ βλέπονθ' ἔξω φίλον. Troad. 628, οὐ ταῦτόν, ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν. Pfl.

317. καὶ μὴν, "*aiqui,*" or "*et vero, jam vero.*" Gr. 1482, 728, c.

319. ἄξιούμενον, "*honoured.*" In this *absolute* sense it is rare, and a genitive may usually be supplied from the context. Orest. 1146, δς Ἑλλάδος ἥρξ' ἀξιώθεις, sc. τῆς ἀρχῆς. Soph. Aj. 1114, οὐ γὰρ ἥξιον τοῦς μηδίνας, sc. ἥξιον τινός, the τινός suggested by the opposed μηδίνας. Eur. Her. 917, ὦ Ὑμέναιε, δισσοῦς παῖδας Διὸς ἡξίωσας, sc. ὑμεναίων. (Htg.) This accounts for the *origin* of the use; but even the absence of such a notion to supply a gen. (and *here* the τιμώμενον in 316 may well enough suggest τιμῆς) does not seem to me reason enough to suppose the reading incorrect.

323. ἦδέ, "*quod ut Ionicum aspernatos esse Tragicos opinabatur Valckenærius ad Phœn. 1683, vindicavit Porsonus in Advers. p. 37, ed. Lips.*" (Pfl.) It should be observed, however, that in each of the two other passages where Eur. employs it in *trimeters*, it connects *proper names*, which, from the impossibility of either changing them or finding synonymous expressions, cause the poets to tolerate several irregularities in connexion with them, which they did not extend further. (Htg., who on this ground reads οὐδέ.)

324. τητᾶσθαι, "*orbati.*"

326. There is no reason, I think, to join (with Pfl.) κακῶς with τιμᾶν, or to consider κακῶς νομιζειν to be here used in the unusual sense of *to be negligent in the observance of the (national) custom*, instead of its usual one of, *to have a bad custom*. The use of the present points

to an assumed condition of things, rather than to cases of indefinitely frequent occurrence. The meaning is, *we, if our custom of honouring the brave hero is a bad one*¹, *shall be (justly) charged with folly [will allow you to think us fools]; but do you barbarians go on, neither looking upon your friends as friends, nor honouring those who have fallen gloriously, that so &c.*

327. ἀμαθίαν ὀφλεῖν, "in stultitiæ crimen incidere;" = "to incur the charge of folly;" "to be justly charged with folly" (i. e. *here*, with an ignorance of what duty and propriety require). Soph. Antig. 470, σχεδόν τι μωρῷ μωρίαν ὀφλισκάνω. Phœn. 770, πατήρ δ' εἰς αὐτὸν ἀμαθίαν ὀφλισκάνει. Pfl.

328. οἱ βάρβαροι δέ = ὑμεῖς δὲ οἱ βάρβαροι. The opposition is between ἡμεῖς and οἱ βάρβαροι δέ = (do) *you barbarians*. "The particle δὴ would not be so much out of place, as Hermann says, since ἡγείσθε and θαυμάζετε are imperatives, as he and one of the Scholiasts properly remark; but here δέ both agrees better with the sense, and has the authority of the scholia, which are also right in explaining ὡς ἂν by ἵνα: for *dummodo* and *si modo* are meanings which neither belong to those particles, nor suit the sense of the passage." Htg.

332. Ἰν. ὡς κακόν (ἔστι) τὸ δοῦλον πεφυκέναι. Pfl.

333. τολμᾶν, "posse, ferre, tolerare." Pfl.

334. πρὸς αἰθέρα φρουδοί, "in ventos nebulasque cesserunt, irriti fuerunt." Suppl. 1155, λόγων δὲ παρακίλευσμα σῶν ἀέρι φερόμενον οἴχεται. Troad. 418, Ἀργεῖ' ὀνειδῆ καὶ Φρυγῶν ἐπαινέσεις Ἀνέμοις φέρεσθαι παραδίδωμι. Anthol. Palat. 5, 133, ὕρκους δ' εἰς ἀνέμους τίθιμαι. Pfl.

335. μάτην ριπθέντες. Med. 1404, μάτην ἔπος ἔρριπται. Pfl.

337. πάσας . . . φθογὰς ἰεῖσα. In πάσας φθογὰς ἰεῖσα, the πάσας is virtually equivalent to παντοίας. It implies the using every form of supplication or deprecation (according to the case) that language, with all its modulations of tone, can supply. The ἀηδόνας στόμα combines, of course, variety of note (tone) and sadness (according to the old interpretation of her song).

339. προσπίπτει . . . γόνυ. Infra, 737, πότερα προσπίεω γόνυ Ἀγαμέμνονος τοῦδε; Androm. 537, τί με προσπίτνεις; Suppl. 10, ἰετῆρι θαλλῷ προσπεσοῦς ἔμδν γόνυ. Pfl.

340. πρόφασιν αἰτίαν, ἀφορμὴν τοῦ πείθειν. Schol. Andocides c. Alcib. § 17, προφάσεις ἀληθεῖς. Xenoph. de Re Equestri, 8, 16, μικρὰ πρόφασις ἀρκέσει κείσθαι καὶ αὐτὸν καὶ τὸν ἵππον. Pfl.

344. μή σου προσθίγω γενειάδος. See 286.

345. πέφυγας τὸν ἔμδν Ἰκέσιον Δία. "To repulse a suppliant who had seized the hand or embraced the knees or touched the chin of the person whose protection he sought, was an offence against Ζεὺς ἰκέσιος, who was the guardian of all suppliants, and to whom the above-mentioned parts of the body were especially sacred, so that to touch them was deemed equivalent to embracing an altar. Consequently, any one who was resolved not to grant a petition, was

¹ Hermann retains τολμᾶ θ', and follows the forced construction of one of the Scholiasts, τὸ δοῦλον κακόν, ὥστε πεφυκέναι, κ.τ.λ., servitium quam malum est, si vivendum est in eo.

obliged to take care (as Ulysses does here) that the suppliant did not touch those parts of his body." (*Htg.*) The meaning, therefore, is, "you have escaped all risk of offending Zeus, the god of suppliants, on my account;" i.e. I shall not attempt to supplicate you.

349. τί γὰρ, κ.τ.λ. The γὰρ refers back to θανεῖν τε χρήσουσ'. *Htg.*

350. τοῦτό μοι πρῶτον βίον. "These words have been generally misunderstood, being rendered 'etiam hoc mihi summum vitæ,' (Fix) or 'placed on the vantage ground of life.' The meaning is simply this, that the first dowry which she received from her father on her entrance into life, was this of being a princess or king's daughter. Musgrave and Beck seem to have had this idea when they proposed to read τρώπις βίον: but the text as I have given it expresses the meaning much better." *Htg.*

353. The clause ὅτου δῶμ' .. ἀφίξομαι is *epezegetical* of the ζῆλον: and ἔχουσα, "having it," is equivalent to *exciting it*, &c., as is often the case with *habere*. The proper meaning then is, that the subject spoken of possesses the power of exciting the feeling; so that the feeling itself is attached to it (as a property or quality). Construe: "exciting no little jealousy about my marriage, as to whose home and hearth I should visit (as a bride)." Pfl. has mistaken the passage, "Felicem invidendumque nuptiis redditura virum, cui deducta essem;" but Rost says correctly, "Polyxena enim ex mente procorum loquitur, quorum quisque invido animo ita quæssivisse putandus est: τίνος δῶμ' ἴστιαν τ' ἀφίξεται;"

355. ἀποβλεπτος, "conspicua." Luc. Somn. § 11, ὑπὸ τῶν γένει καὶ πλοῦτιν προϋχόντων ἀποβλεπόμενος. Nigrin. § 13, αὐτὸς μὲν φετο ζηλωτὸς εἶναι πᾶσι τοῖς Ἀθηναίοις καὶ ὥς ἂν εὐδαίμων ἀποβλέπεσθαι. So *conspicua*, *conspici*. Pfl.

358. τίθησιν, "disposes me." "Rarissima participii substantivi cum alio participio conjunctio. Exemplum tamen occurrit apud Homerum, Il. 19, 80, ἐπιστάμενόν περ ἰόντα, aliud apud Aristoph. Ran. 733, οὕτε γὰρ τοῦτοισιν οὖσιν οὐ κεκιβδηλευμένοις. Adde Aristot. Φυσ. Ἀκροάσ. 3, 13. Frequens est apud recentiores." *Pors.*

359. δεσποτῶν . . . δοτις. Ter. Eun. Prol. 1, "Si quisquam est, qui placere se studeat bonis Quamplurimis, et minime multos lædere, In his poeta hic nomen proficitur suum. Heaut. II. 4. 13, Cujus mos maxime est consimilis vestrum, hi se ad vos applicant." Vid. Erfurdt. ad Soph. Antig. 699.

361. χατέρων πολλῶν, Paris, Deiphobus, Helenus, &c.

362. προσθείς. Some MSS. προθείς.—Cf. Herc. Fur. 710, ἐπεὶ δ' ἀνάγκην προστίθης ἡμῖν θανεῖν, and Meleagri Fr. xxii. 2 (xxi. ed. Matth.), τὸ φῶς δ' ἀνάγκην προστίθῃσι σωφρονεῖν. (H.) So προσφέρειν ἀνάγκην. Hip. 282.—ἀνάγκη σιτοποιός, the task of making bread (necessitatem pistoriam).

363. σαίρειν δῶμα, "scopis verrere domum. Hunc laborem etiam Hermione assignat Andromachæ." Vid. Androm. 166. Ammon.—κερκίσιν τ' ἐφεστάναι (radiis textoriis insistere). The loom of the ancients was the upright loom. Schol. Barocc. κερκίσιν ἀπὸ μέρους τὸ πᾶν, κερκίδες κυρίως ὀργανά τινα δι' ὧν συνέχοντο τὰ ὑφάσματα. (F.)

365. ποθεν, *from some quarter or other* (contemptuously).—(λέχη) τυράννων ἡξιωμένα (my couch), *judged worthy of kings* (not, “wooded by princes,” Ox. Tr.).

366. χρανεῖ. Hipp. 1266: τὸν τᾶμ’ ἀπαρνηθῆντα μὴ χρᾶναι λέχη.

368. φέγγος τόδ’ ὀμμάτων is, according to Musgrave, a periphrasis for the *eyes themselves*; but Htg. properly objects that, according to the *usus loquendi*, φέγγος τόδε = *this light of day*; the *light of the sun*. Hence; the meaning is either *I dismiss from my eyes* (= I voluntarily relinquish) *this light of heaven* (whilst it is still to me) *a free light*, as if the *light* itself became a *servile* thing to the slave; or (with Dörner) we must consider φέγγος τόδ’ ὀμμάτων to mean *this light of day which shines upon my eyes*. Htg. himself reads ὀμμάτων ἐλευθέρων.

369. διαργάζεσθαι (= *conficere*). Observe the *present participle*, where the participle of the *aorist* might rather have been expected, since the action denoted by the participle must precede that of the verb.

370. τις “eodem modo collocatur in Æsch. Prom. 21, ἴν’ οὕτε φωνὴν οὕτε τοῦ μορφῆν βροτῶν Ὀψει. Soph. Trach. 3, οὐτ’ εἰ χρηστός, οὐτ’ εἰ τῷ κακός. Vide infra 1169 (1179).” Porson. “Haud ab re fuerit discrimen vocabulorum ἐλπίς et δόξα animadvertere, quorum illud de spe non temere nec sine certa quadam ratione concepta, hoc de opinione dicitur, quæ sua sponte se in animum insinuat, etsi causa idonea non adsit.” Pfl.

372. σὺ δ’. Inf. 1287, Ἐκάβη, σὺ δ’, ὦ τάλαινα, διπτύχους νεκρὸς Στείχουσα θάπτει. Pfl.

373. λέγουσα μὴδὲ δρῶσα. A *negative* particle must be understood before λέγουσα. Pfl. compares Hdt. 1, 215, σιδήρῳ δὲ οὐδ’ ἀργύρῳ χρῶνται οὐδέν. Eur. Troad. 477, οὐς Τρῳάς οὐδ’ Ἕλληνις οὐδὲ βάρβαρος Γυνὴ τεκοῦσα κομπάσειεν ἂν ποτε. But Htg. reads μῆτε, arguing that λέγουσα μὴδὲ δρῶσα must mean *speaking and not acting*; since the Greeks do not say μὴδὲ λέγουσα μὴδὲ δρῶσα in the sense of *neither—nor*. But Pfl.’s first passage seems quite to justify the construction.—συμβούλου δέ μοι θανεῖν, “*meum mihi mortem exopta*.” Pfl.

377. μᾶλλον εὐτυχέστερος. So Hippol. 485, μᾶλλον ἀλγίων ἐλύειν. On this apparently superfluous addition of μᾶλλον, cf. Gr. 976 (767, d).

380. ἰσθλοί, “*nobiles atque ingenui*,” as below, 597. Soph. Antig. 38, εἴτ’ εὐγενὴς πέφυκας, εἴτ’ ἰσθλῶν κακῇ. Alc. Fr. 8, ἰσθλῶν ἀπ’ ἀνδρῶν ἰσθλὰ γίνεσθαι τέκνα. Pfl.—“Hermann’s artificial explanation, which joins ὄνομα to μεῖζον as an accusative, is inconsistent with the fact, that Euripides always writes πρὸς τὸ δεινὸν ἐλθεῖν, ἵναί πρὸς τὸ καρτερόν, βῆναι πρὸς ἀνδρείον, κ.τ.λ., without the addition of a substantive. The thought too is entirely destroyed by this explanation—for nobility of birth, i. e. the genealogical tree in itself, is neither augmented nor improved by virtue, but the elevated position of the well-born is rendered still more conspicuous, when they prove themselves worthy of their illustrious ancestors: as the Scholiasts rightly explain the passage, ἐπὶ πλέον τὸ ὄνομα τῆς εὐγενείας αὐτῶν

αὔξεται καὶ ἀξιεπαινετώτερος καὶ ἐνδοξότερος γίνεται εἰ καὶ τὰ τῆς εὐγενείας ἀξία διαπράττειτο. Τὸ ὄνομα τῆς εὐγενείας is not a mere periphrasis for εὐγένεια, but opposes station and title to *moral* worth." *Htg.*—κάπῃ μείζον ἔρχεται. "Progrediturque clari generis splendor iis quidem, qui se dignos eo præbent, ad maiora et ultra nominis jactantiæque vanitatem." *Pfl.*

387. Eur. Herc. F. 319, ἰδοὺ πάρεστιν ἤδε φασγάνῳ δέρῃ Κιντεῖν, φονεῦναι, ἵεναι πέτρας ἅπα. *Pfl.*

391. ἀλλά. This force of ἀλλά (= *saltem*) is explained, Gr. 1444, n. 2. § 774, obs. extr.—It arises from the ellipse of a negative conditional clause (*if not*, with the opposing notion). Thus "*preserve me: ἀλλά τῷ χρόνῳ ποτέ*, i. e. *preserve me* [if you have not done so before], *yet now at last*." Hence the full construction here would be (as Rost observes), ὑμῖς δέ, εἰ μὴ μόνῃν με βούλεισθε φονεῦσαι, ἀλλά θυγατρὶ συμφονεῦσατε.

392. Troad. 381, οὐδὲ πρὸς τάφους "Ἐσθ' ὅστις αὐτοῖς αἷμα γῇ δωρήσεται. *Pfl.*

395. μηδὲ τόνδ' ὀφείλομεν. "*Utinam ne hæc quidem cædes nobis perpetranda esset!* ad exprimendum votum, cujus compos fieri nequit. Idcirco ponitur μηδε, non οὐδέ, quemadmodum in negata optione ubique est μή." *Rost. ap. Pfl.*

397. οὐ . . . οἷδα κεκτημένους, "*non novi me dominos habere.*" Gr. 1110 (843) § 684, ii.

398. "Veram interpretationem demonstravit Seidler. ad Troad. 147, qui locus nostro simillimus: μάτηρ δ' ὥς τις πτανοῖς κλαγγάν Ὀρνισιν ὅπως ἐξάρξω ἔγω Μολπάν. In utroque loco duplex est comparatio, ὅποια κισσός—ὄρυς ὅπως, ὥς μάτηρ—ὄρνισιν ὅπως. Proba verunt *Hermannus* et *Matthiæus*." *Pfl.* *Htg.* rejects this, and adopt's Reiske's emendation ὁμοία, and I cannot but think, with reason.

399. Plato, Phæd. 89, B, οὐκ, ἂν γε ἐμοὶ πείθῃ. Iph. A. 519, οὐκ, ἦν θάνῃ γε πρόσθε. *Pfl.*

400. ὥς οὐ μεθήσομαι. Supply ἴσθι. Med. 596, ὥς οὐ κρινεῖσθαι τῶνδ' σοι τὰ πλείονα, where see Elmsley. *Pfl.*

403. χέλα. Intrans. Ion. 637, εἰκὲν ὁδοῦ χαλῶντα τοῖς κακίῳσιν. Orest. 698, εἰ δ' ἡσύχως τις αὐτὸς ἐντείνοντι μὲν Χαλῶν ὑπέικοι. *Pfl.*—τοκεῦσιν with ref. to *Heouba only*; and κρατοῦσι to Ulysses. The poets, especially the Tragedians, use the plural with ref. to a single person, when the statement is applicable to *several*, or is to be pronounced emphatically (*Rost*). It here removes it from a single case to the *class* of cases, and thus to the *moral* notion involved in them.

408. ἂ πεῖσαι, *quæ* (or *id quod*) *patieris* or *passura es*, i. e. *if you persist*.—μὴ σὺγ' = *may don't*; a mild form of deprecatory exhortation. Cf. Eur. Med. 1056, μὴ δῆτα, θυμὶ, μὴ σὺγ' ἐργάσῃ τάδε. Ion. 1334, I. καθαρὸς ἅπας τοι, πολεμίους δὲ ἂν ἐτάνῃ. II. μὴ σὺγε παρ' ἡμῶν δ' ἐκλαβ' οὐδ' ἔχω λόγους.

416. ὦν, sc. *νυμφίων, ὑμεναίων* implied by the privative adjectives ἀνυμφος, ἀνυμνέαιος.

419. ποῖ τελευτήσω βίον; Ποῖ, i. e. *ἐς τί*; After the construc-

tion τελευτᾶν ἐξ τε, the construction of the same verb with adverbs signifying *motum ad locum* is natural. So Troad. 1029, ἴν' εἰδῆς, οἱ τελευτήσω λόγον. Plato, Symp. p. 181, E, τὸ γὰρ τῶν παίδων τέλος ἀδελφον οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Pfl.

421. Cf. Med. 1395: στείχω, δισσωὺν γ' ἄμωρος τέκνων. Hecuba herself had borne only nineteen children to Priam (Il. 24, 496), though he had fifty by her and his concubines; but it was thought the duty of a good wife to look on all her husband's children as her own. Comp. what Andromache says of her behaviour to the natural children of her husband. From this passage we gather that Helenus is dead: for if he had been still alive, Polyxena would have bid him farewell, as well as Hecuba and Cassandra; and Hecuba would not have said, that she had been deprived of all her children. Htg.

423. ἀγγελλε—ἀθλιωτάτην ἐμέ. Scil. οὔσαν. So below, 591, ἀγγελθεῖσά μοι γενναῖος. Pfl.

427. Hermann refers χαίρουσιν to the Greeks, the sacrificers of Iphigenia, as the Scholiast had already done. I cannot, however, imagine, why we should not be satisfied with the simplest interpretation of all, and let χαίρουσιν ἄλλοι mean ἐν ἄλλοις τὸ χαίρειν ἑστί (to rejoice or to fare well, is for others). Htg. Though χαῖρε, like our *farewell*, had lost something of its original meaning, it had not lost it all; and on any solemn occasion the word would receive its full meaning from the *tone* and *emphasis* of the speaker. Hence that meaning may be pressed, as here and Phoen. 618, II. ἀλλὰ χαῖρέ μοι σύ, μῆτερ. Ίοκ. χαρτὰ γοῦν πάσχω, τέκνον.

428. Sophocles, in his lost play of Tereus, ap. Schol. Ven. Il. 15, 705, Ἥλιε, φιλίπποις Θρηξί πρίσβιστον σίλας, according to Blomfield's emendation in his Glossary to Æsch. Sept. 386: cf. infra, 1089. Pfl.

431. Imitated by Plutarch, Consol. ad Apollon. p. 107, A, εἰ γὰρ προῖδμεν (τὴν τοῦ θανάτου προθεσίαν), ἐὰν προξετήκοντό τινες ταῖς λύπαις καὶ πρὶν ἀποθανεῖν ἐιθνήκεισαν. Pfl.

435. If ὄνομα is correct, προσεῖπεν must be used in the sense, not of *alloqui*, but of *vocare*; which Herm., Matth., Pfl. suppose to be the case; and justify ὄνομα, on the ground that Polyxena now enjoys the light of heaven only in name. [Htg. says that he knows of no authority for the meaning *vocare*, since in Iph. T. 370, προσεῖπας is properly changed into προεῖπας by Herm. himself.]

436. μέτεστι δ' οὐδέν, scil. σου.—If the ξίφος is the *terminus a quo*, it cannot mean the *sacrificial sword*, as used against the victim, i. e. the *stroke* of the sword, after which Polyxena would not be able to address the sun. Hence Pflugk explains it by *sacrificii apparatus*. It is better, I think, with Boissonade, to make ξίφος and πυρᾶς together the *terminus ad quem*, the *terminus a quo* being not expressed, but understood to be the time of her uttering this *last farewell*. Except during the time of going between [this spot and] the sword and *funeral-pile* of Achilles.—What authority can Pflugk have for considering βαίνω (= βίβηκα), *adire*?

441. ὤς—Ἰδομυ. "Quam vellem conspicerē Helenam liceret, scilicet ut ulciscerer eam; vel, quod eodem redit, utinam Helenam conspi-

oiam." Pfl., who, however, prefers to consider ὥς as a relative particle=ὅπερ παθοῦσαν (sc. τὸ ἀπολίσθαι) Ἑλίνην ἴδοιμι. Hermann and Pors. read ὦς (=οὕτως), *sic*, i. e. *hoc in statu*.—"ὦς is *very rare* in Attic Greek (Heindorf ad Plat. Prot. § 44) though the editions used to have it in many passages, where ὥς is now read."

444 sqq. "Metrum chori est Glyconeum: plurimi autem versus ex eo genere, quod explicuit Herm. Elem. p. 556, nisi quod adjecta est plerumque thesis monosyllaba in fine. De vv. 449. 460. 470. 479, videndus idem p. 569. Denique vv. 454. 465, sunt Phalæcei hendecasyllabi, vid. p. 562 sq." Pfl.

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446. λίμνας, here, as elsewhere, for the sea.

450. As Homer generally distinguishes Hellas and Argos as signifying northern Greece and Peloponnesus, so Euripides here speaks of the Dorian land as the kingdom of Agamemnon and Phthias (Thessaly) as the native country of Achilles and Neoptolemus—there the Peneus flows, with its neighbouring stream the Apidanus. The islands form the third portion of Greece. The poet distinguishes Delos, on account of the existing relations between that country and Athens. See Thueyd. iii. 104. Diodor. Sic. xii. 58. (*Ἡτῆς*)—

Heoubæ.

Δωρίδος . . αἶας, i. e. of the *Peloponnesus*, which Sophocles calls τὴν μεγάλην Δωρίδα νῆσον Πέλοπος. Of course it was so called from its having been conquered by the Dorians when they brought back the Heraclidæ.

454. Ἀπιδανόν. The *Apidanus*, a river of Thessaly, rises in Mount Bormius, and flowing by Gomphi and Pharsalus, falls into the Penæus, after receiving the Enipeus, Melas, and Phœnix (καλλίστων υἱάτων πατέρα).

458. πρωτόγονος = ὁ τότε πρῶτον γεννηθεὶς ἐκ τῆς γῆς (ὁ φοῖνιξ καὶ ἡ δάφνη). *Schol.*

460. Λατοῖ φίλα. *Htg.* reads φίλας, because in a similar passage, Iph. T. 1076, we have Λατοῦς ὠδῖνα φίλαν, and we cannot well, he says, imagine her to be represented as dear to the trees, represented as stretching out their arms, as it were, to embrace her. But why should not the Chorus give her this epithet?

461. ἄγαλμα, "*decus lætificum, decus, ornamentum. ἀγάλλεσθαι = lætificari.*" Ammon.

462. Delos, the birth-place of Apollo and Artemis (Diana). Homer and Callimachus mention the *palm*, suddenly produced to honour and protect Latona: but the tradition of the *laurel*, as produced on the same occasion, does not appear to occur elsewhere. Ovid (*Met.* xiii. 634) mentions *two* trees, but makes the second the *olive*. L.

464. Ἀρτέμιδος τε θεᾶς, κ.τ.λ. If τὴ is right, it can only be explained by supposing it to belong in sense to χρυσίαν ἄμπυκα. *Pfl.* (with *Mth.*) so explains it. *Htg.* thinks this an unexampled licence, and would omit it, θεᾶς being (as is allowable) considered a dissyllable.—With respect to the places here mentioned, the *Peloponnesus* and *Phthia* are mentioned with reference to *Agamemnon* and *Neoptolemus*: but it is quite in character with the practice of the Attic Tragic poets (especially Euripides) to suppose that the mention of Delos was intended to gratify the Athenians, who after the purification of that island (*Ol.* 88, 3) renewed the Delian games. (So *Mth.*, *Herm.*, *Pfl.*) The women suppose that they are destined for the temple service of Artemis at Delos (ἱεροδούλοι), or that of Pallas at Athens. (*Htg.*) The Delian festival was instituted by *Theseus*, and the Athenians annually sent to it a religious deputation (θεωρία). At the Panathenæa, they presented the goddess with a πέπλος or ornamental robe, woven and embroidered by the Athenian ladies, with the assistance of their female slaves. The subjects of course were taken from the history of the goddess, especially her deeds in the γιγαντομαχία. She was represented in a war-chariot, hence καλλιδίφρος.

471. ἀνθρόκροκοισι πῆναι, "*staminibus oroseo tinotis. Usurpatur autem κρόκιος de quovis splendido et lucido colore: unde Ἦως κροκόπεπλος, et κρόκεα πέπала, Ion. 888. Recte itaque Grævius, ἀνθρόκροκοι πῆναι, locis diversorum, sed lucidorum, colorum.*" Ammon.

474. κοιμίζειν, "*sopire, occultare; φλογμῷ κοιμίζειν, fulmine ita prosternere, ut quasi sopiti inertes jaceant. Phœn. 185.*" Ammon.

483. ἑλλάξας ᾗδε θαλάμους, "*having left Asia, [now] the handmaid of Europe; and exchanged the nuptial couch of Hades [i. e. death] for slavery;*" implied by δούλα εἰκλεμαι. *Lepreux* says:

"having exchanged for Hades the couch [of the conqueror]." Commentators differ much in their way of understanding this passage, because in the construction, ἀλλάσσειν τί τις, the acc. may be either the thing *given* in exchange, or the thing *received* in exchange (οὐ μόνον ἐπὶ ἀλλάττω τὸ διδόμενόν ἐστι γενική, καὶ τὸ λαμβανόμενον αἰτιατική, ἀλλὰ καὶ τοῦμπαλιν. Schol.). "*Quam mortem servitio mutaverim.* Cf. Soph. Antig. 944, ἔγλα καὶ Δανάας οὐράνιον φῶς ἀλλάξαι δέμας, id est, *te nebris mutare lucem celestem.*" Pfl.—Mth. translates it (with Bth.), "*quam pro connubio viri connubium Oroi acceperim.*" but Herm. observes that the captives did not expect death but *dishonour*.—*εἶδα*, is gen. = *ἔδου*.

484. "Troas. 506, ἄγετε τὸν ἄβρὸν δὴ ποτ' ἐν Τροίᾳ πῶδα. 1277, ὦ μεγάλα δὴ ποτ' ἀμπνέουσ' ἐν βαρβάροις. Suppl. 1130, ἀντὶ σωμάτων εὐδοκίμων δὴ ποτ' ἐν Μυκήναις. Quibus locis omnibus eadem ratio particulæ δὴ videtur, ac quum superlativis subjicitur; neque video, cur ap. Xenoph. Cyrop. iii. 2, 26, magis πλείστον δὴ ποτ' scribatur cum Schneidero (in Lex.), quam πλείστον δὴ ποτ'." Pfl.

486. νῦν' ἔχουσ' ἐπὶ χθονί. We have seen (436 sqq.) that Hecuba had fallen on the ground in a fainting fit.

487. ἐνγκεκλεισμένη, "*enveloped, covered with.*" κλείω (*claudio*) has perf. pass. *ἐκέλεισμαι*, *ἐκλείμαι*, and (*Att.*) *ἐτέλεμαι*.

488. ὁρᾶν (like *respicere* =), to *regard*; to look upon them with a view to *reward* and *punishment*. Claud. in Ref. 1. 19:—

"Sæpe mihi dubiam traxit sententia mentem,
Curarent Superi terras, an nullus inesset
Rector, et incerto fluerent mortalia cursu." L.

489. "Paullo durius, neque tamen sine exemplo, quod in altero sententiæ membro subjectum mutavit, ut ad *κεκτῆσθαι* non *σί*, sed *ἀνθρώπους* cogitatione repetendum sit. Isocr. Phil. § 89, οἶμαι δὲ τῶν μὲν ἄλλων εἰ τισι δόξει περὶ τῆς στρατείας τῆς εἰς τὴν Ἀσίαν συμβουλευέειν, ἐπὶ ταύτην ἂν ἐπιπείσειν τὴν παράκλησιν, λέγοντας etc. de antidosi § 69, τούτου δ' ἕνεκα ταύτην ἐποιήσαμην τὴν ὑπόθεσιν, ἡγοούμενος ἐκ τοῦ παραινέειν τὴν τε διάνοιαν τὴν ἐκείνου μάλιστ' ὠφελήσειν καὶ τὸν τρόπον τὸν ἑαυτοῦ τάχιστα δηλώσειν." Pfl.—ἄλλως. Gr. 1446, c.—μάτην, *ψευδῆ*, observe the *accumulation* of the three similar notions. The participle *δοκούντας* explains the *τήνδε δόξαν*.—Reiske and other commentators justly remark, that ἄλλως, μάτην, *ψευδῆ*, in succession are more than we require, and, on the other hand, that we cannot dispense with the pronoun. They propose, therefore, that we should substitute *αὐτούς* for ἄλλως, but Porson prefers *ἡμᾶς*.

491. τύχην δέ. Even in oppositions δέ is sometimes found without a preceding μέν. The clause with δέ then *completes* the preceding notion, and at the same time gives *prominence* to the opposite notion.

496. καίτας. "De Achille ereptæ Briseidis luctu oppresso Hom. Il. 2, 688, καίτο γάρ ἐν νήεσσι ποδάρεκς διὸς Ἀχιλλεύς Κούρης χυόμενος Βρισηίδος ἡυκόμοιο. Soph. Aj. 206. Eurip. Or. 36. Med. 24. Suppl. 22."—*κόνα φέρουσα*. Catull. lxi. 224, "*Canitiem terre atque infuso pulvere faciens.*" Pfl.

497. Ennius, as quoted by Nonnus, under the word *evenat*, translated these lines thus:—

“Senex sum; utinam mortem oppetam, priusquam evenat
Quod in pauperie meâ senex graviter gemam.” (L.)

499. *μετάρσιον*. An instance of the *proleptic* use of a predicative adjective. So to raise it, that after that act, and in consequences of it, it may be *μετάρσιον*. Gr. 643 (523), § 439, 2.

501. *τίς οὗτος*—*οὐκ ἔσς*; Hom. Il. 10, 82, *τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχειαι ὁλος*; *Pors.*

504. *πέμψαντος* (sc. *με*) *μετά σε* or *μεταπέμψαντός σε*.

506. *δοκοῦν*, “*quum visum sit*.”

511. *τί λέξεις*; “*what will you say?*” i. e. *what are you going to announce to me?* She fears something worse than has ever yet reached her ears.—*θανουμένους*. Porson’s well known rule is, that if a woman speaks of *herself* in the *plural*, she uses the masculine gender.

514. *τούτῃ σ’*, “i. e. *τούτῃ σί, quod attinet ad te*. Orest. 1345 (1338), *Σώθηθ’ ὅσον γε τούτ’ ἐμ’*, ubi v. Porson.” *Pf.*

515. *ἄρ’ αἰδούμενοι* (*ἐξεπράξατε*), “*did you kill her with respect (respectful delicacy)?*”

518. *κερδᾶναι*. This form is condemned by the Atticists, but Elmsley, on Soph. Œd. Col. 72, sufficiently establishes it by examples. *Pf.*

520. *πρὸς τάφῳ θ’, δτ’ ὄλλυντο*, scil. *ἔτεγξα*. Isocrates, Phil. § 95, *τὸ μὲν τοίνυν μίγιστον, σὺ μὲν τοὺς Ἕλληνας εὐνους ἔξεις, ἐκείνοι δὲ διὰ τὰς δεκαδαρχίας τὰς ἐπὶ Λακεδαιμονίων ὡς ὁλόν τε δυσμενεστάτους*, sc. *ἔχον*. *Pf.*

524. *πέλας δ’ ἐγὼ*, sc. *ἔστην*. Or. 116, *καὶ στᾶς’ ἐπ’ ἄκρου χώματος λίξον τὰδε*. *Pf.*

528. *ρεῖν*, properly “*to flow*,” is here used *transitively* in the sense “*to pour*.” So Theocr. 5, 126, *ῥεῖτω χά Συβαρίτις ἐμὴν μέλι*. *Pf.*

534. “*O son of Pelcus, and my father (meus autem pater):*” for this use of *δέ* see Gr. 1458, l. Soph. Œd. Col. 1275, *ὦ σπέρματ’ ἀνδρὸς τοῦδ’, ἐμαὶ δ’ ὁμαίμονες*.

537. *ἀκραιφνής* = *ἀ-κεραι-ο-φανής* properly of a *stream* gushing out, *pure* and free from any polluting admixture, from its source. Iphig. A. 1574, *ἀχραντον αἷμα καλλιπαρθένου δέρης*. Philostr. V. A. iv. 25, p. 166, *τὰ γὰρ καλὰ τῶν σωμάτων καὶ νῖα σιτεῖσθαι ἐνόμιζεν, ἐπεὶδὴ ἀκραιφνὲς αὐτοῖς τὸ αἷμα*. *Pf.*

546. *ὡς ἐφράσθη*, “*when she understood or comprehended*” (i. e. that Pyrrhus had given the signal (*ἐνευσε*)).—*ἐφράσθη, συνῆκεν, ἔγνω, ἐνόησεν*. Hesych. Sophocles Antig. 1048, *ἄρ’ οἶδεν ἀνθρώπων τις, ἄρα φράζεται*; Aj. 1040, *μὴ τῆινε μακράν, ἀλλ’ ὅπως κρύψεις τάφῳ Φράζου τὸν ἄνδρα*. Cf. Med. 653. *Pf.*

552. *βασιλῆς* = “*a princess*.”—“*De infinitivo κεκλησθαι post αἰσχύνομαι dixit Matth. Gr. § 555, note 1. Sensus est: nolim serva vocari, quæ regia stirpe nata sum*. Soph. Ant. 941, *de Antigona: τὴν βασιλῖδα μούνην λοιπὴν*.” *Pf.*

555. *ὕστατην ἔπα*, “*quum nihil dixisse Agamemno narretur, nisi ut puellam juvenes dimitterent, ineptissimum videtur Matthiæo ex his unum aliquod verbum notissimum vocari*. At, nisi vehementer

fallor, celeritatem significare voluit poeta, qua res dicta sequuta est: quod aptius facere non poterat, quam si diceret vix exiisse *novissimum vocis sonum* (hoc est enim *ὑστέρην ὄπα*), quum obtemperatum sit regis imperiis. Cujusmodi in sententia non quaeritur, utrum multa an pauca dicta sint. Neque temere adjecta sunt verba *οὐπερ καὶ μέγιστον ἦν κράτος*. Scilicet causam illa continent, non *our obsequia* sint *juvenes*, sed *our moram* nullam *jussis Agamemnonis* *interponi passi fuerint*." Pfl.

557. *κάπει τόδ'.* "Matthiæus parum elegantem censuit narrationem, in qua bis idem diceretur, *ὡς τάχιστ' ἤκουσαν ὑστέρην ὄπα* — *κάπει τόδ' εἰσήκουσε δισποτρῶν ἔπος*. Sed hæc ad speciem sane similia re longe distant: illi vero, quamprimum *finiverat orationem is, cuius summum erat imperium, dimiserunt virginem*. Atque hæc, quum domini verba audivisset, *coissa ex humeris veste pectus nudavit*. Unum igitur relinquitur, in quo quis hæerere possit, quod subjectum mutavit poeta v. 557, non diserte indicans Polyxenam; sed hoc etiam alibi factum. In verbis *οὐπερ καὶ μέγιστον ἦν κράτος* respexit fortasse Homerum Il. 1, 78, *ἣ γὰρ ὀιομαι ἄνδρα χολωσέμεν, δε μέγα πάντων Ἀργείων κρατεῖ, καὶ οἱ κείθονται Ἀχαιοί*. Certe dictio HomERICA: cf. Il. 24, 293. Od. 1, 70. 359." Pfl.

558. *ἐξ ἄκρας ἐπαιμίδος.* "Conjungenda cum verbo *ἐβήξε*, participium autem *λαβοῦσα* quodammodo abundat." Pfl.

560. "Pulcri homines haud raro cum statutis sive *ἀγάλμασι* comparantur. Plato Charmid. p. 164, C, *ἀλλὰ πάντες ὥσπερ ἀγαλμα ἰθεῶντο αὐτόν*. Æschyl. Agam. 233, de Iphigenia ante aram constituta: *πρίπουσα ὡς ἐν γραφαῖς*. F. Jacobs." Pfl. The throwing of *flowers, garlands*, and even *wre leaves* upon a person, was a very ancient mode of honouring him.

576. *κακά*, "*probra, convicia*." Soph. Phil. 374, *κἀγὼ χολωθείς ἐθὺς ἤρασσον κακοῖς τοῖς πᾶσιν*. Aristoph. Nub. 1371, *ἀλλ' ἐθὺς ἐξαράττω πολλοῖς κακοῖς κατ' αἰσχροῖσι*. Eur. Alc. 704, *εἰ δ' ἡμᾶς κακῶς ἔρεῖς, ἀκούσει πολλά καὶ ψευδῆ κακά*. Pfl.

583. *ἐπέξεσε*. Aristoph. Ach. 321, *ὅλος αὖ μέλας τις ὑμῖν θυμῶ- λωψ ἐπέξεσιν*. Pfl.

584. *τόδε* = "*this (other) one; another*." If I touch upon any one, another here does not allow me (to dwell upon it).

588. *διαδόχος κακῶν κακοῖς*, "i. e. *ἢ διαδέχεται κακά κακοῖς*, quæ excipit mala ex malis." Pfl.

591. *τὸ λῆαν*, "*excess (in the matter)*:" it is not necessary to understand *στάνειν* with the Schol.

592. Euripides here, as elsewhere, indulges his philosophical tone of mind, introducing, in a very undramatic manner, a discussion of the question, whether virtue is the result of nature or of education. "Simillimus locus *Musonii* apud *Stobæum* Floril. vol. ii. p. 11, *ἀρ' οὐκ οὐκ δεινὸν ἐκείνους μὲν ὑπὲρ οὐδενὸς τῶν καλῶν ἀνέχεσθαι ταῦτα πάσχοντας, ἡμᾶς δ' ὑπὲρ καλοκαγαθίας καὶ τοῦ κακίου μὲν ἐκφυγεῖν τὴν λυμαινομένην ἡμῶν ἐκτῆσθαι δι' ἀρετὴν, ἥτις ἀπάντων τῶν ἀγαθῶν ἐστι χορηγός, μὴ πάντα πόνον ὑφίστασθαι*; add. Isocr. ad Nicod. § 36." Pfl.

595. *ἀνθρώποις*, i. e. *ἐν ἀνθρώποις*. V. Matth. Gr. § 387, p. 709. "Peculiarem hujus dativi vim ut percipiamus, aliis fortasse alibi

verbis utendum erit; sed rationem usus eandem ubique animadvertere licet: ut in Bacch. 310, μή τὸ κράτος αὐχὶ δύναμιν ἀνθρώποις ἔχειν. 402, ἔν' οἱ θελξίφρονες νίμονται θνατοῖσιν ἔρωτες." *Pf.*

603. ἐτόξευσεν. Æsch. Suppl. 449, καὶ γλῶσσα τοξέυσασα μὴ τὰ καίρια. Soph. Antig. 1084, τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης Ἀφῆκα θυμῷ καρδίας τοξεύματα. Eurip. Suppl. 456, καὶ ταῦτα μὲν δὴ πρὸς τὰδ' ἐξηκόντισα. Menander fragm. inc. lxxxvii. p. 225, γλῶσση ματαίους ἐξακοντίσαι λόγους. *Pf.*

605. "Verba ἀλλ' εἶργειν ὄχλον posita sunt διὰ μέσου, ut loquuntur grammatici. Sic in hac fabula, v. 919, πόσις ἐν θαλάμοις ἔκειτο, Ξυστόν δ' ἐπὶ πασσάλῳ, Ναύταν οὐκίθ' ὀρῶν ὕμιλον. Cf. 704." *Pf.*

606. τῆς παιδός, gen. dpt on θιγγάνειν.

609. σὺ δ' αὖ. She here addresses a female attendant.

610. ἔνεγκε . . . ποντίας ἁλός, "bring sea water (lit. the ocean-brine; ἅλς, sal)." It is the *partitive* gen. (as in *apporter de l'eau*: i. e. some water.) Cycl. 531, οὐ χρὴ μ' ἀδελφοῖς τοῦδε προσδοῦναι ποτοῦ; *Pf.*

612. Polyxena had been betrothed (νύμφη) to Achilles; but yet in fact remained ἀνυμφος (no bride, though betrothed): and in the same way she was ἀπάρθενος (no longer, in strictness of speech, a virgin), in consequence of her betrothal, though she really remained one (παρθένος) in point of fact.

613. λούσω, κ.τ.λ. The ancients first washed the bodies of the dead, and after this and other preparations, *exposed* them (for which *προρίθισθαι* is the *technical* term) in the vestibules of their houses, with garlands on their heads, and clothed in precious garments. Hecuba was preparing to perform these rites, when the thoughts of her condition and her bereavement returned with fresh force. Hence the πόθεν and all these parenthetical exclamations which express her uncertainty and embarrassment. (L.) Phœn. 1318, ὅπως Λούσῃ πρόθηται τ' οὐκίτ' ὄντα παῖδ' ἐμόν.

614. τί γὰρ πάθω; "quid faciam?" Gr. 801 (641) § 417.

619. σχήματα is here taken in the sense of the Latin *forma*, and denotes *beauty*.

620. πλείστα—κάλλιστά τ', as πολλά καὶ κακά, Androm. 953. So Hor. Epist. i. 8, 3, "multa et pulchra minantem." *Pf.* Gr. 1476, c. § 759, 2.

623. ὀγκούμεθα, "and yet we, forsooth, are elated."—εἶτα, "post hæc, deinde:" "notwithstanding this."—ὀγκοῦσθαι is frequently used of the insolence of wealth and prosperity. El. 381, οὐτ' αὖ δοκῆσει δωμάτων ὠγκούμενος. Soph. Aj. 129, μηδ' ὄγκον ἄρης μηδέν', εἴ τινος πλῆον ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.—κεκλημένος (nearly) = ὢν. Cf. 480. Herc. F. 1291, κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὶ Αἰ μεταβολαὶ λυπηρόν. *Pf.*

626. ἄλλως = "non . . . nisi; tantum." (Cf. Gr. 1446, c.) Hence ἄλλως φροντῖδων βουλευματα = "mere volitions of the mind;" "vana opinionum commenta." Lucian. Phalar. i. § 12, εἰ μὴ κενὴ ἄλλως ὑπόσχεσις ταῦτά ἐστι.—With κόμπτοι (= "idle boasts"), cf. Eurip. Cycl. 316, ὁ πλούτος, ἀνθρωπίσκε, τοῖς σοφοῖς θεός. Τὰ δ' ἄλλα κοῦποι καὶ λόγων εὐμορφίαι. *Pf.*

629. "Canticum hoc ex Glyconeis versibus est aliisque, ut assolet, cognatis numeris compositum." *Pf.*

στρο.

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ἐπὶ φῶς.

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630. χρῆν (*oportebat* =), "it was fated."

634. ἐτάμετο = "sibi secabat."

635. ἐπὶ λέκτρα: the ἐπὶ here marks the object for which he sailed.
—"quam pulcherrimam . . . sol radiis suis aspiciit."

639. ἀνάγκαι, "the evils of slavery (not 'fatal calamities,' Mth.)."
Pf.

640. ἐξ ἰδίας ἀνοίας, i. e. ἐξ ἀνοίας ἰδιώτου, i. e. of Paris. So ἀναθήματα ἰδία, *Hdt.* i. 183. Rost is inclined to accept the explanation of the Schol. (on account of the antithesis with ἄλλων), ἐξ ἰδίας ἀφροσύνης, τῆς γῆς δηλονότι ἢ γὰρ τοῦ Πάριδος ἀφροσύνη οὐκ ἄλλοτρία τῶν Τρώων ἦν. *Pf.*—τῇ Σιμουντίδι γῇ, "to the land that is watered by the Simois (lit. 'to the country of the Simois')." The Σιμοίς had its source in Mount Ida, and, after watering the plain of Troy, fell into the Xanthus.—Hermann: "I see no necessity for this, the κοινόν indicates the contrast between the general or public calamity, and the individual folly that caused it; a general calamity, caused by individual folly, came with destructive violence upon this land of the Simois, and defeat (by others) by foreigners." *JN.* ὀλέθριον ἔμολε, rather than κοινὸν κακὸν ὀλέθριον.

648. The ἐπὶ denotes the result of the decision, or rather the con-

dition attached to Paris's making the decision : "if he decided that quarrel, he must expect the lance," &c. "And the dispute which the shepherd decided on Ida for the three daughters of the Immortals, was decided under the penalty of the lance, and blood, and the violation of my dwellings."—Herc. F. 881, ὡς ἐπὶ λῶβῳ. Iph. A. 549, ὅθι δὴ διδύμ' Ἔρως ὁ χρυσοκόμας τόξ' ἐντρίνεται χαρίτων, τὸ μὲν ἐπ' εὐαίῳνι πότμῳ, τὸ δ' ἐπὶ συγχύσει βιοτᾶς. Æsch. Sept. 878, δόμων ἐπὶ λύμῃ. Pfl.

649. στένει δὲ καὶ τις, κ.τ.λ. "*Multæ etiam Græcarum mulierum lugent.*" Pfl.

661. ὦ τάλαινα—βοῆς; Orest. 1286, ὦ τάλαιν' ἐγὼ κακῶν. Med. 1028, ὦ δυστάλαινα τῆς ἡμῆς αὐθαδίας. So below, v. 783, ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων. Androm. 1179, ὦ σχέτλιος παθίων ἐγὼ. Pfl.

662. εἶδει = "*cessat, conticescit.*" Hom. Il. 5, 524, ὄφρ' εὐδῶσι μένος βορέας. Solon. fr. xv. 19, Br., πόλεμον εὐδόντ' ἐπεγείρει. Cf. Suppl. 1147. Phœn. 637. Pfl., who imagines that the reference is to her having *often*, in the course of her attendance on Hecuba through this period of her captivity, had to announce afflicting intelligence : but Hermann observes : "*Tenendum est, non esse hanc orationem querentis quid novi acciderit, quidque illa præter ea quæ prius nunciaverit afferat : nihil enim nunciaverat, immo ne loquuta quidem est : sed uterque versus sermonem habet indignantis ob vociferationem mulieris. Id ut in priore versu σῆς, ita in hoc σοῦ indicat, confirmatque particula ὡς, pro qua alioquin ἀρα dicendum fuisset. Sensus est : quid tibi vis ista tua infausta vociferatione : nam non desinis hos tuos jactare malos nuntios.*"

667. κατὶ μᾶλλον ἢ λέγω, i. e. ἢ τάλαινα. Hipp. 914, φίλους γε κατὶ μᾶλλον ἢ φίλους. Alc. 1082, ἀπώλεσέν με κατὶ μᾶλλον ἢ λέγω. El. 1185, ἄλαστα, μέλεια καὶ πέρα παθοῦσα. Infra, v. 1121, ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως. Pfl.

668. Cf. Orest. 378, οὐ γὰρ ζῶ κακοῖς, φάος δ' ὀρώ. The asyndeton (δλωλας, οὐκίρ' εἰ) is suited to impassioned exclamations of this kind. Htg.

670. οὐ καινόν, sc. τι. So Hom. Od. 4, 690, οὔτε τινα ῥίξας ἐξάισιον οὔτε τι εἰπὼν Ἐν δῆμῳ. Helen. 1052, ἀδύνατον εἶπας. El. 275, αἰσχρόν γ' εἶπας. Pfl.

682. οἴκοις (without ἐν) = "*domi.*" Infr. 1014, ταῖσδε σώζεται στήγαις. 457, οἰκτρὰν βιοτὰν ἔχουσιν οἴκοις. Pfl.

684—720. νόμον βακχείον. The allusion is to the cries and transports with which the Bacchantes celebrated the mysteries of Bacchus. "Non est hoc carmen liberum solutumque antistrophicæ responsionis lege. Numeri sunt dochmiaci, interpositis iambicis, primo quidem duobus dimetris, vv. 684, 685, deinde trimetris." Pfl.

684. κατάρχομαι νόμον β. Orest. 960, κατάρχομαι στεναγμόν. Pfl.

690. Htg. translates it (with Pfl.) "*nulla unquam me liberam lacrimis cohibebit dies.*" The ἀδάκρυτον, ἀστένακτον are *proleptic* = ἐπι-σχήσει, ὥστε ἀδάκρυτον γενέσθαι. Soph. Antig. 881, τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. Trach. 106, οὐπορ' εὐνά-ζων ἀδακρύτων βλεφάρων πόθον. Pfl.

695. *θνήσκει* here = "*mortuus es; occisus es.*" So below, 773, *θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμον τυγχών*; Bacch. 1041, *τίνι μὲν θνήσκει Ἀδίκος ἀδικὰ τ' ἐκπορίζων ἀνὴρ*.—*κείσθαι*, "*mortuum esse.*" Æsch. Agam. 1413, *κεῖται γυναικὸς τῆσδε λυμαντήριος*. *Pf.*

698. Observe *κυρῶ* (= *find, meet with, &c.*), c. acc. in the Tragedians. Gr. § 509, obs.

704. The *ἄν* refers to *ὄψιν*, the discourse being interrupted by the clause *οὐ με παρέβα φάντασμα μελανόπτερον*. *Pf.*

706. *Htg.* reads *ἄν εἰσίδον ἀμφὶ σ' ὥς, ὦ τέκνον, οὐκίτ' ὄντα Διὸς ἐν φάει*. One Schol. says *λείπει τὸ ὥς*.

708. *ὄνειρόφρων* is the nom. of an adj.: = "*potesne somniū indicio dicere, quis eum occiderit?*" Herm.: "*canst thou tell it by thy dream-lore?*"

711. *ἴνα*, "*where,*" is either "*wish whom*" (*ubi* for *apud quem*), or, as *Pf.* thinks, more probably, it refers to the country (Thrace), implied by the adjective, *Thracian*. So Andr. 652, *οὔσαν μὲν Ἡπειρώτιν, οὐ πεσῆματα Πλείσθ' Ἑλλάδος πέπτωκε δοριπετῇ νεκρῶν*. *Pf.*

714. *ἄνωνόμαστα*, "*infanda, tristia.*" Hom. Od. 19, 260, *Κακοῖ-λιον οὐκ ὀνομαστήν*. *Pf.*

716. "*O cursed of men!*" for "*O accursed man!*"

724. *δέμας* (like *κάρα*) is often used to form a personal periphrasis. Or. 107, *τί δ' οὐχὶ θυγατρὸς Ἑρμόνης πέμπεις δέμας*; Iph. A. 936, *οὐ γὰρ ἐμπλίκειν πλοκάς Ἐγὼ παρίξω σφ' πόσει τοῦμόν δέμας*. *Pf.*

726. The poet is justified in introducing Agamemnon on the stage, for the purpose of conducting Hecuba to her daughter's funeral. (1) Because his tent stands on the stage opposite that of Hecuba and her fellow-captives. See v. 53, and note. (2) Because Agamemnon has always treated her differently from the other prisoners, assigning her a separate tent, and allowing her to retain the services of her attendants. (3) Because he had tried hard to save Polyxena, even at the expense of his reputation as commander-in-chief (comp. 117—119). (4) Because he really loved Cassandra, and would therefore feel a deeper interest in her mother. *Htg.*

731. *τάκειθεν*. By a Greek idiom for *τὰ ἐκεί*. Cf. Gr. 1435 (1039) § 647, obs., § 822, obs. 6. Med. 1117, *καταδοκῶ τάκειθεν οἱ προβήσεται*. Iph. T. 1410, *σοὶ τὰς ἐκείθεν σημανῶν, ἀναξ, τύχας*. *Pf.*

732. *ἔστιν καλῶς*, "*it is well.*" Helen. 1293, *καλῶς ἂν εἴη*. *Pf.*

734. *οὐ γὰρ Ἀργείων*, sc. *αὐτὸν εἶναι*. *Pf.*

737. *Ἐκάβη, κ.τ.λ.* Hippolytus wishes that he could see himself, as another person, standing before him: for he must needs weep, when he beheld such misery. There are two sorts of weeping and lamentation; the one involuntary, when sorrow first assails us; the other similar to that which is produced by the contemplation of other men's sufferings, when we examine our condition in all its bearings, and see how miserable it is. He who can do the latter, is already in a fair way to triumph over his sorrows by purifying the passion of grief, whilst the former is the mere physical feeling of pain, and the cry of unreasoning anguish, which men utter in common with the brutes. The first of these states of feeling is the only one which

Euripides considers worthy of noble and elevated characters, as is proved by his making Hecuba address herself in the second person, as *δέσσην*. These words are of course spoken aside. *Htg.*

739. *προσώπῳ—σόν*. "*Ori meo tergum obvertens.*" *Pfl.*

740. It appears from this question, that Hecuba, instead of listening to Agamemnon, was turned away from him, and was solely occupied in gazing on the corpse of her son. *L.*

745. *ἄρ' ἐκλογίζομαι γε, κ.τ.λ.* *Htg.* says that the *ἀρα . . . γε* implies the passing over all other conceivable cases, to fix and insist upon the last and extremest supposition. "*Do I after all only imagine that he is ill-disposed to me, whereas, in fact, he is not so?*" He thinks it possible, however, that *ἐκλογιζόμεσθα* may be the right reading.

748. *ἐς ταῦτόν ἤκει*, sc. *ἐμοί*, "*idem sentis atque ego.*" *Pfl.*

754. *Pfl.* thinks that Agamemnon means to imply, that she has in her own hands the means of escaping from servitude; i. e. by a voluntary death. He quotes the language of Æmilius Paullus, when Perseus, the Macedonian king, prayed that he might not be led in triumph: "*Ὁ δὲ τῆς ἀνανδρίας αὐτοῦ καὶ φιλοψυχίας, ὡς ἴοικε, καταγέλων, Ἀλλὰ τοῦτό γ', εἶπε, καὶ πρότερον ἦν ἐπ' αὐτῷ καὶ νῦν ἔστιν, ἀν βούληται*" δηλῶν τὸν πρὸ αἰσχύνης θάνατον. *Pfl.* But Jacobs observes, that the language which was justly held to a cowardly king, would have been brutal if spoken to Hecuba, an aged princess, suffering undeserved misfortunes, and is quite inconsistent with the character of Agamemnon.

757. So *Plaut.* (*Asin.* 2, 2, 8), "*Ætatem velim servire, Libanum ut conceniam modo.*" *L.*

759. *οὐδὲν τι τούτων*, sc. *αἰτοῦμαι* or *μαστεύω*. *Pfl.*

760. "*Ennius apud Nonium in guttatim: Vide hunc, meæ in quædam lacrimæ guttatim cadunt.*" *Herm.*

762. *ἔτερον κάφερον* *ζ. ὅ*. "*Figura, quam πρωθύστερον vocant grammatici.* *El.* 969, *πῶς γὰρ ἐάνω νιν, ἢ μ' ἔθραψε κατεῖν;*" *Pfl.*

766. *ἀνόνητά γ'*. "*Peperi sane, sed ut in hoc quidem, quem vides, fructum pariundi nullum perceperim.* *Hipp.* 1145, *ὦ τάλαινα μάτερ, ἔτεκες ἀνόνατα.* *Cf. El.* 507." *Pfl.*

771. *Πολυμήστωρ* is placed in the relative clause, and in the case of the relative, instead of being in apposition to *ἄνδρα* in the acc. So *Hom. Od.* 1, 69, *Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάσσειν, Ἀντίθεον Πολύφημον.* *Infra, v.* 986, *πρῶτον μὲν εἰπέ παῖδ', δν ἐξ ἐμῆς χειρὸς Πολύδωρον ἐκ τε πατρὸς ἐν δόμοις ἔχεις.* *Pfl.*

774. Hecuba has given such answers to the questions of Agamemnon, as should, in her opinion, have rendered his enquiry, *θνήσκει δὲ πρὸς τοῦ*; utterly superfluous. This feeling is well expressed by the particle *γέ*, which is no more out of place in a question than it is in an exclamation. *Aristoph. Vesp.* 930, *σὸ δ', ὃ θεοῖσιν ἐχθρὲ, ποῖά γ' ἔστιν ἄττ' ἐποίεις*; If *γέ* were inadmissible in a question, γάρ, i. e. *γ'* ἄρ would be equally so. If we wish to ascertain the exact meaning of the particle here, we must imagine the sentences reversed: *Θρηξέ νιν ὥλασε ξένος: τίς γ' ἄλλος*; not as if such a transposition could really take place, but because the idea, contained in this sentence, passes through the mind before that conveyed by *τίνος γ' ὅπ' ἄλλον*;

the expression of which is merely a more exact exposition of the other. *Hig.*

782. θαλασσόπλαγκτόν γ' = "yes; to be borne hither and thither upon the waves." On γέ in answers, cf. Gr. 1456, § 880, c. Hermann (ad CEd. Col. 476) says: "γέ, in respondendo additur, quum quis id quod alter dixit, confirmet, sed simul amplius definiat."—ὦδε, "thus," i. e. "as you see."

786. οὐκ ἔστιν, sc. ἦτις οὕτω δυστυχῆς ἔβν. So Trabea (Cic. Tusc. 4, 31), "*Fortunam ipsam anteibo fortunis meis;*" and Plaut. (Asin. 2, 2, 1),

"*Ubi ego nunc Libanum requiram, aut familiarem filium,
Uti ego illos lubentiores faciam quam Lubentia 'et?'*" L.

793. It is well known what an obligation was contracted according to the ancient, especially the eastern views of morality, by having partaken of any one's hospitality. Thus Hom. Od. 21, 27, ὅς μιν ξείνον ἰόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ· Σχέτλιος, οὐδὲ θεῶν ὅπιν ἡδέσας· οὐδὲ τράπεζαν, Τὴν δὲ οἱ παρέθηκεν· ἔπειτα δὲ πίφνε καὶ αὐτόν. Achill. Tat. iii. 21, p. 78, 18, ταῦτα λέγων ἰδεόμεν Δία ξένιον καλῶν καὶ κοινῆς ἀναμνησκῶν τραπέζης. Pfl.

794. πρῶτα, κ.τ.λ. Since τὰ πρῶτα, not πρῶτα alone, is used for the chief, the principal persons, Porson read πρῶτος ὦν ἐμῶν φίλων, and Hartung has adopted this reading. Pfl. thinks that it is better to suppose, that the omission of the article, though unexampled, is conceivable, than to get rid of the difficulty in any forced way. He suggests however, that possibly πρῶτα is the accusative constructed πρὸς τὸ νοούμενον, as if λαβὼν had been used, not τυχών. This is improbable.—ξένιος ἀριθμῷ Schol. ἐν τῷ ἀριθμῷ τῶν φίλων [ξένων] μου.—λαβὼν προμηθεῖαν "*quum magna cura observantiaque cultus sit a nobis.*" Pfl.

796. εἰ κτανεῖν ἐβούλετο seems to depend on the implied notion, that even if he was determined to kill him, he ought not to have deprived him of a tomb. So that the full notion is τύμβου δ', εἰ κτανεῖν ἐβούλετο, οὐ δέον ἀποστερῆσαι, οὐκ ἡξίωσεν. Pfl.

798. ἴσως. Buttm. (ad Soph. Phil. 180) remarks, that in the language of Attic urbanity, which always avoided positive statements, this particle did not denote any real doubt.

799. He refers to the law of destiny or nature, to which the ancients represented the gods themselves as subject. Cf. Pind., νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων.—τοὺς θεοὺς ἡγοούμεθα = τοὺς θεοὺς ἡγοούμεθα εἶναι θεοὺς. Pfl.—"*Credere deos esse, quos esse credi solet* (Erf.): "*ἡγεῖσθαι θεοὺς* being only "*credere deos esse.*" Gr. 1619.

801. Jacobs says: "*ζῶμεν ὀρισμένοι nihil aliud est quam ὀρίζομεν, distinguimus, ζῆν enim pro v. substantivo usurpari satis constat. Sensus igitur hunc esse dico: Quia leges habemus, Deos esse existimamus. Unde enim profecta esset constans illa et immutabilis de bono et malo, de justo et injusto, opinio, nisi leges essent alibi, omnibus rebus et ipso Deorum numine majores?*" But to say that ζῶμεν ὀρισμένοι is nothing more than ὀρίζομεν is too much: it adds to the notion of our forming the distinction, that of living under the influence of it.

802. *δε* refers to the preceding νόμος.—JN. *εἰ δὲ οὗτος (ὁ νόμος) ἀνελθὼν εἰς σὲ διαφθαρήσεται, —οὐκ ἔστιν—ἴσον.* Pfl.

807. *ὡς γραφεῖς τ' ἀποσταθεῖς.* Lucian illustrates this in two passages: T. i. p. 702, ταῦτ' οὖν ξυνεπιστάμενοι αὐτοῖς μισοῦσι καὶ ἐπιβουλεύουσιν, εἰ τις ἀποστάς ἀκριβῶς κατανενοηκῶς αὐτοῦς ἐκτραγῶδησι καὶ πρὸς πολλοὺς ἐρεῖ. T. ii. p. 491, ἦν μὲν πάνν ἰγγύθεν σκοπῶμεν τι καὶ ὑπὸ τῶν ὀφθαλμῶν αὐτῶν, οὐδὲν ἀκριβὲς διαγινώσκωμεν ἦν δὲ ἀποστάντες ἐκ τοῦ συμέτρου διαστήματος ἴδωμεν, ἅπαντα σαφῶς καταφαίνεται τὰ εὖ καὶ τὰ μὴ οὕτως ἔχοντα. Pfl.

810. Observe, that the construction is varied by using the participle οὖσα here, instead of stating this opposition independently, like the first, with ἦν.

812. *ὑπεξάγειν πόδα* is a sort of *periphrasis* of *φεύγειν*, and the phrase is followed by the acc. *μή*, which refers rather to the implied or virtual notion than to the words used.—We must suppose that Agamemnon has turned himself away: upon seeing which movement, Hecuba exclaims, 'whither art thou withdrawing thyself from me?'—*ποῖ ὑπεξάγεις πόδα*; = *quo discedis*? *ποῖ με ὑπεξάγεις πόδα*; *quo me fugis*? (Herm.) Porson explains it, "*Quo meum pedem subducis*, i. e. *quo me cogis te sequi*?"

816. Quintilian says, "*reginam rerum orationem*" (xii. 18). Cf. Cic. de Orat. 2, 44.

817. JN. *ἐς τίλος μανθάνειν*, "*perfecte, consummate discre.*" Iph. A. 161, θνητῶν δ' ὀλβιος εἰς τίλος οὐδεὶς. Pfl.

820. *ἐλπίσαι.* "Hanc formam poetis Atticis non inusitatam esse docuit Schæfer. melet. cr. p. 85. Erfurdt. ad Soph. Antig. 410 ed. min. et Add. Adde ἀποπτύσαι Eurip. Helen. 75." Matthiae.

822. *ἐπ' αἰσχροῖς* = "*ad turpia*;" as in the Androm. 1112, ἦκων ἐπ' αἰσχροῖς. The αἰσχροῖα are the servile labours that are unfitting to a queen.

828. *εὐφρόνας* "dixit per euphemismum, ut Troad. 660, καίροι λῆγουσιν, ὡς μή' εὐφρόνη χαλᾷ Τὸ δυσμενὲς γυναικὸς εἰς ἀνδρὸς λῆχος." Pfl.

831. Pfl. encloses these verses with [], believing the πάνν, which cannot modify either νεκτέρων or φίλτρων, to prove their spuriousness.

836. *εἰ* = "*utinam.*" Soph. CEd. T. 863, εἰ μοι ξυνεῖη φέροντι μοῖρα τὰν εὐσεπτον ἀγνείαν λόγων. Eur. Suppl. 620, ποτανά εἰ μέ τις θεῶν κτίσαι. Helen. 1478, δι' αἴρος εἰ ποτανοὶ γενοίμεσθα Δίβυνες οἶωνοί. Pfl. So *ei*, in Virgil's "*Si nunc se nobis ille aureus ardore ramus ostendet*!" L.

837. On the omission of the articles in enumerations of this kind, cf. Gr. 677, a. Æsch. Fals. Leg. § 115, τιμωρήσιν καὶ χειρὶ καὶ ποδὶ καὶ φωνῇ καὶ πάσῃ δυνάμει. Pfl.

838. According to the fabulous account, Daedalus had made statues that could speak and move. Δαιδάλου ποίημα was a proverbial expression for a master-piece of art. L.

839. *ὧν ἔχουτο γονάτων.* Cf. Bacch. 197, ἀλλ' ἐμῆς ἔχου χερὸς. Pfl.

842. "*πάρασχε* Ald. et MSS., quod temere barbarum vocat Brunkius, quum sit analogiæ regulis consentaneum. Non valde usitatum

esse fateor ; occurrit tamen *κάρσος* in Herc. Fur. 1211. Sed vide ad Orest. 1330. Infra 889 (895) *ἐπίσχ'* Aug. 3." Porson.

846. Hermann's explanation is : "*miris modis omnia mortalibus collabuntur, necessitatesque per legum diversitatem sunt definitæ*:" the meaning of the last line (*διώρισαν* being the aorist of what is *habitual* = English present, Gr. 753 (604, α), § 402, 1): *laws* (i. e. "*the unwritten laws ; the prescribed rules of right and wrong*) *determine the necessities of our position ; or, the necessity of acting in this way or that is determined by the rules of right and wrong* : thus, it would have been right a few minutes ago that Hecuba should have been angry with Agamemnon, for consenting to her daughter's death, but now the law of vengeance, making it necessary for her to obtain his help to punish Polymestor, makes it right that she should regard him as her friend.—*ἀνάγκαι* cannot mean *necessitates* in the Lat. sense, i. e. *intimacies, connexions*.—Pfl.'s explanation is, "*mirum quam nihil non accidat hominibus, nequeres eæ, quæ adstringere eos vi necessitatis videantur, quatenus valeant, aliunde pendet quam a legibus, quæ et amicitiam cum inimicissimis jungunt et inimicos ex benevolis faciunt*."—Bothe : "*atque necessitates diversas rerum faciendarum leges imponunt mortalibus, &c.*"

851. *δὲ οἴκτου ἔχειν* = "*to compassionate, or commiserate ; to regard with commiseration*." So *δὲ οἴκτου τὰς ἐμὰς λαβεῖν τύχας*, Suppl. 194.

854. *εἰ πως, κ.τ.λ.* The construction is *unsymmetrical* : it should be, *εἰ πως φανείη γ' ὥστε ἔχειν, κ.τ.λ.* : *ὥστε μὴ δόξαιμι* ; instead of which the poet continues the structure more independently with *δόξαιμι*, as if no *φανείη* had preceded. "*Si modo appareat (via seu ratio), qua et tecum bene agatur, neque ego videar,*" &c.

856. *βουλευσάμην* after *δόξαιμι* = "*to have planned, or meditated,*" Gr. 782 (626).

857. *ἔστιν ἧ* = "*est ubi,*" or "*est quâ parte*:" "*there is a point with reference to which ;*"—"on one point."

860. *χωρὶς τοῦτο*, sc. *ἐστὶ* ; "*this is apart*" = "*this is peculiar (or a private feeling).*"

861. *πρὸς ταῦτα*, "*this being so : wherefore.*"

863. *Ἀχαιοὺς εἰ διαβληθήσομαι*, "*si in Græcorum invidiam incidam.*" Heracl. 421, *συνεξέυρισχ' ὅπως Ἀυτοὶ τε σωθήσεσθε καὶ πείδον τόδε, Κἀγὼ πολίταις μὴ διαβληθήσομαι*. Sophocl. Phil. 582, *μὴ με διαβάλης στρατῷ Λέγονθ' ἃ μὴ δεῖ*. Pfl.

867. On the redundant *μὴ* after *εἰργεν*, cf. Gr. 1176 (883), § 749, 1. Thuc. iii. 6, *καὶ τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μυτιληναίους* (Pfl.) : "*Prevent from following their natural feelings according to the real judgement of their minds.*"

868. *πλέον νέμεις*, lit. "*assign more ;*" i. e. *than you should* : "*give too much weight to ; pay too much regard to.*" This way of avoiding to name any circumstance or event of an ill-omened character is common : thus Helen in the Orest. 78, *ἐπεὶ πρὸς Ἴλιον Ἐπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ*. Ibid. 660, *ἐμοῦ πράσσοντος ὡς πράσσω τὰ νῦν*. Pfl.

874. *μὴ δοκῶν*, sc. "*εἰργειν, dissimulans mea gratia te eos arcere.*" Med. 67, *ἡκουσά του λέγοντος, οὐ δοκῶν κλύειν*. Iph. T. 956, *ἦλγον δι' αἰγὴ κάδδουν οὐκ εἶδναι*. Pfl.

Hecuba.

875. πάντ' ἐγὼ θήσω καλῶς, "*recte omnia instituiam ac perficiam*," i. e. "so that you may have no trouble or inconvenience from it." *Pf.*

876. Hipp. 598, πῶς οὖν ; τί δράσεις, ὦ μαθοῦς' ἀμήχανα ; *Med.* 1376, πῶς οὖν ; τί δράσω ; *Pf.*

882. φονεῖα, *here*, and *El.* v. 599, 763, against the usual practice of the Attic poets, in acc. from -εύς.

886. We are all familiar with the story of Ægyptus, who married his fifty sons to the fifty daughters of his brother Danaus, after he had expelled him and his family from Egypt. Hence the bloody nuptials ; for on the bridal night all the Danaïdes, except one, murdered their husbands. The name of her who spared her husband's life was Hypermnestra. Lynceus, the rescued prince, buried his brethren and avenged their murder, and became king of Argos. Something of the same kind happened also in Lemnos. The Lemnians had carried off some Athenian maidens, who bore them several children ; these children were instructed in the Athenian language by their mothers, who taught them to hate their fathers, and support each other on all occasions. At length the disobedience of the children became so intolerable, that the Lemnians determined to exterminate them as well as their mothers. No sooner were the women aware of this, than they conspired together, and put all the men to death. Hence the condition of a household, in which the mother and sons were on one side, and the father on the other, was proverbially expressed by the phrase Λήμνια κακά. *Htg.*

887. ἄρδην, "*funditus*." Phœn. 1620, τί μ' ἄρδην ὧδ' ἀποκτείνεις, Κρόον ; *Conf. Ion.* 1274. *Plato de Rep.* iv. p. 421, A, φύλακες δὲ νόμων τε καὶ πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὀρεῖς δὴ ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύουσι. *Pf.*

888. *Pf.* (with *Matth.*, § 546) considers this an *infm.*, standing for an *imperative*. Hermann says, χρή, or the like, might be understood, but prefers γενέσθω, as Porson did.

890. καὶ σύ—, she here addresses the slave.

891. δή ποτ', "*quondam, olim*," as above.

892. χρεός, in the same sense in which χάριν is elsewhere used. See above, v. 874. *Soph. Trach.* 485, κείνου τε καὶ σὴν ἐξ ἴσου κοινήν χάριν. *Vid. Hermann. ad Vig.* p. 701. *Pf.*

900. γάρ. *Gr.* 1455, b. § 786, obs. 3.

901. πλοῦν ὀρῶντας, "*navigandi opportunitatem speculantes, secundos facilesque ventos expectantes*." *Plato de Legg.* ix. p. 866, C, ἰὰν δὲ ἄκων ἔλθῃ, ἦν μὲν κατὰ θάλατταν ἐκπύτῃ πρὸς τὴν χώραν, σκηνησάμενος ἐν θαλάττῃ τέγγων τοὺς πόδας πλοῦν ἐπιφυλαττέτω. *Pf.*—πλοῦν . . . ἥσυχον. It is true that πλοῦν is generally *without* such an adj. as ἥσυχος, and μένειν, καθῆσθαι, θάσσειν *with* it. But since πλοῦς is found with such adjectives as καλός, οὐριος, &c., *why* may not Euripides have used it with ἥσυχος ? To alter it against *MS.* authority, would be to confine a poet to only one mode of expression.—ἥσυχον *may*, however, be taken *adverbially* (with *Pf.*) = *tranquille*.

906. λέξει = *dicēris*. According to Porson this *fut.* (λέξομαι) is always *passive* in the Tragedians. *Soph. CEd. Col.* 1186, ἀ μὲ σοι

ξυμφέροντα λίζεται. Eur. Alc. 322, ἀλλ' αὐτίκ' ἐν τοῖς οὐκί' οὔσι λίσσεται. *Pfl.*

907. This sort of connexion with a *causal* τοῖος (introducing the ground of a preceding statement) is very common. Andr. 1073, οὐκ ἔστι σοι παῖς παιδός, ὥς μάθης, γέρον Πηλεῦ· τοιάσδε φασγάνων πληγὰς ἔχει.—νέφος, "nubes:" a cloud (= a vast multitude, darkening, as it were, the sky). Hom. Il. 4, 274, ἅμα δὲ νέφος εἶπετο πεζῶν. Cf. 16, 66; 17, 243. Eur. Phœn. 257. *Pfl.*

909. ἀποκέκασαι (ἀπο-κείρω) στεφ. πύργων, "coronam turrium detonsa es" = (detonsam habes). Gr. 910 (719), § 584, 2.

911. αἴθαλος = fuligo. It is used as a subst. also in Lycoph. 55. *Pfl.*

913. οὐκέτι σ' ἔμβατεύσω. El. 595. 1250, ἔμβατεύσαι πόλιν. Sophocles, Œd. Tyr. 825, uses it with a gen., μήτ' ἔμβατεύειν πατρίδος. *Pfl.*

914. μεσονύκτιος. So a poet in the "Little Iliad," quoted by the Schol., νύξ μὲν ἔην μίσση, λαμπρὰ δ' ἐπέτελλε σελήνη. Virg. Æn. ii. 268, "tempus erat, quo prima quies mortalibus ægris Incipit et dono dico gratissima serpi." *Pfl.*

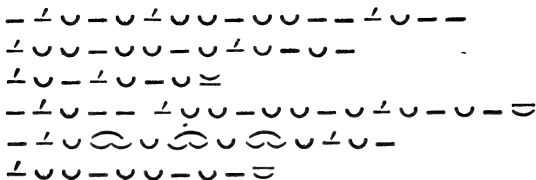
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915. ἤμος, "whilst (dum)." This is the only instance of this adv. in Eur.—Soph. uses it with its correlative τῆμος. ἤμος ὁ ξένος θροεῖ τῆμος θυραῖος ἦλθον ὥς ὑμᾶς λάθρα. Trach. 530.—ἐκ δαίπνων, "peractis conviviiis." Pfl.

916. κίδναται, "is spread." This is the only instance in which this collateral form of σκεδάννυμαι occurs in the Tragedians : ὑπεῖρ ἄλλα, πᾶσαν ἐπ' αἶαν κίδναται Ἡώς. Hom. Il. 8, 1.—μολπᾶν δ' ἄπο. The preposition is superfluous. El. 1108, νεογνῶν ἐκ τόκων πεπαυμένη. Cf. ad Med. 46.—καταπαύσας. Act. for mid. Hom. Od. 4, 659, παῦσαν αἰθλων. Eur. Hel. 1336, ἐπαυσε πόνων. Pfl.

920. ξυστόν δ' ἐπὶ πασσάλῳ. This is a parenthetical clause : "his spear (was) on its peg."—ναύταν δμῖλον. Cf. Æsch. Prom. 425, Σκύθης δμῖλος. Eur. Herc. F. 408, τὸν ἱππευτὴν Ἀμαζόνων στρατόν. Iph. A. 1059, θίασος ἱπποβότας Κενταύρων. Pfl.

924. ρυθμίζεσθαι (componere, concinnare), "to arrange." "The Scholiasts, who condemn this description as the malicious invention of a woman-hater, seem to have forgotten, that if a lady's hair is to look well on the following morning, it must be parted and curled over night." Htg.

926. ἀτέρμονες αὐγαί. "Boissonade supposes the meaning to be that any one who looks into a mirror, thinks that he is looking into unbounded space ; but I can assure him that this is not so ; for when I look into the little mirror that hangs in my study, I see, not infinity, but the opposite wall of my room. Hermann thought, that steel mirrors reflected the light in an *infinity* of rays. If this were really the case, one could no more look stedfastly at one than at the sun itself." This is a specimen of Hartung's worst style of flippant criticism. There is no doubt, that the *apparent depth* of space into which one's gaze appears to penetrate, on looking into a mirror, is a remarkable effect ; and *also* that the *rays* of a metallic mirror by candle-light, might well be called *unlimited* from the intensity of their brightness. Probably this is the best explanation. Pfl. prefers that of the *Schol.*, κυκλοτερεῖς.

927. "ἐπιδέμνιος—ἐς εὐνάν posita sunt ἐκ παραλλήλου, cujus generis permulta in tragico sermone observantur. Ion. 1441, δν κατὰ γᾶς ἐνέρων χθόνιον μετὰ Περσεφόνας τ' ἰδούκουν ναίειν." Pfl. Bernhardt compares χαμαιπετῆς πίπτει πρὸς οὐδας. Bacch. 11. H.

931. Ἰλίδας σκοπιά, "*Trojana specula*," "*the Trojan watch-tower*," i. e. "the citadel of Troy." Pfl. thinks it refers to Homer's Ἰλίου ἡνεμόεσσα.

934. Δωρὶς . . κόρα. "The practice of wearing little or no clothing in the games of the circus, was first introduced into Sparta (according to Thucyd. i. 6) by the Dorians. The Spartan maidens used to appear on those occasions in a single garment, fastened over the shoulders with clasps, but without any girdle round the waist. Those who wore this sort of dress were said δωριάζειν. Comp. also Eurip. *Androm.* 597—600." *Htg.*

935. προσίξιν Ἀρτεμιν, = "to sit (as a suppliant) at (the image of) *Artemis*." *Fragm. inc.* xlii. 2, βωμὸν προσίξει. *Helen.* 1512, Εὐρώταν ἐφεζόμεναί. *Pfl.*

936. οὐκ ἦνυσ' = "*nihil effeci*," "*I did it to no purpose*."

940. "Navis πόδες erant duo funes, qui ab utraque inferiore veli parte, sive ab angulis veli, exeuntes in navi puppim versus alligabantur." *Seidler.*

944. Διοσκόρου. "Paris. A. Flor. 10. 21 b. Vulgo Διοσκούρου. Phrynichus, p. 100, Διόσκουροι ὀρθότερον Διόσκοροι. γελάσεις σὺν τοῖς σὺν τῷ ν λέγοντας. Herodian. Pierisoni, p. 445, Οἱ Διόσκουροι σὺν τῷ ν, ὅταν πληθυντικῶς λέγονται· τῷ Διοσκόρῳ δὲ ἐν τῷ δυνικῷ ἀριθμῷ ἀνεὺ τοῦ ν." *Pfl.*

948. πατήρας· it is a *logædion* verse.

949. γάμος οὐ γάμος, "quem dicere poterat γάμον ἀγαμον. Vid. ad v. 612. *Androm.* 103, Ἰλὶφ αἰπεινὰ Πάρις οὐ γάμον ἀλλὰ τιν' ἄταν Ἠγάγει· εὐναίαν εἰς θαλάμους Ἑλέναν. *Helen.* 1147, τίρας οὐ τίρας." *Pfl.*

953. "Between this scene and the preceding one, at least a day and night must have intervened. That there was this interval, appears also from the remark of Agamemnon, 'that the Greeks could not sail, because at that time the wind was not fair.' We must suppose Polymestor and his retinue to arrive on the stage, accompanied by the maid-servant, who had been to fetch him, and who immediately goes into the tent to summon Hecuba forth." *Htg.*

957. i. e. οὐτ' αὖ πιστόν ἐστιν (καλῶς πράσσοντα, κ.τ.λ.), "nor can it be reckoned upon with confidence, that &c."

958. φύρουσι, "miscent ac perturbant. *Plut. de Is. et Osir.* p. 378, D, φύρειν τὰς περὶ θεῶν δόξας καὶ συνταράττειν ὑποψίας ἀτόκοις." *Pfl.*

961. προκόπτειν, lit. "to cut forward," is to advance, to make progress, the notion being probably derived from the labours of a pioneer. *Alc.* 1079, τί δ' ἂν προκόπτοις, εἰ θέλεις αἰεὶ στένειν; *Hipp.* 23, τὰ πολλὰ δὲ Πάλαι προκόψας, οὐ πόνον πολλοῦ με δεῖ. *Pfl.*—ἐς πρόσθεν is peculiar to Euripides (ἐἰς τὸ πρόσθεν occurs in Plato). The placing *adverbs* (used *substantively*) under the government of *prepositions*, is common to the Greek language, with the *Latin*, *English*, &c. Sometimes the two are written as one word with one accent (ἐκπαλαί, ὑπεράνω, ὑποκάτω, ἐξοπίσω, ἐμπροσθεν, &c.), sometimes *separately*. ἐἰς τότε, *Lobeck*. (Cf. our 'till then, from now, from there.') —κακῶν is the gen., dependent on the local *adverb* πρόσθεν (*Mth.*), or rather εἰς πρόσθεν.

963. τυγχάνω . . . ὅτ' ἦλθες. Observe the *historical present*, in connexion with the *aorist* of a definition of a subordinate circumstance. *Mth.*

968. On the difference, αἰσχύνομαι, with *inf.* or *partop.*, cf. Gr. 1117, 14 (848), § 685, obs.

971. τυγχάνουσ'. Euripides has constructed the clause as if he had used not αἰδώς μ' ἔχει, but the equivalent αἰδοῦμαι.—ἔν' = "ubi" = "in quo."

972. So Iph. Aul. 856, χαῖρ' οὐ χάρ ὀρθοῖς ὀμμασίν σ' ἔτ' εἰσορῶ. Cf. Luc. 9, 904, "Qui potuere pati radios et lumine recto sustinere diem" = *intrepido cultu*. In the passage before it means, *with an unabashed countenance*; as we speak of looking any body straight in the face.

976. καὶ θαυμά γ' οὐδέν, "yes; and no wonder." "Sunt hæc, ut dicis, neque vero ego miror." Soph. Œd. T. 1132, κούδέν γε θαῦμα.—τίς χρεῖα σ' ἐμοῦ; After Homer's τί δέ σε χρεῖω ἰμέο; sc. ἔχει. *Pf.*

977. τί χρῆμα, "quare?" Heracl. 633, τί χρῆμα κείσαι καὶ κατηφές ὅμ' ἔχεις; cf. Herc. F. 1179. *Pf.*

989. τοῦκείνου μέρος, "quantum ad illum attinet." Rhes. 405, "Ελληνισιν ἡμᾶς προὔπιες τὸ σὸν μέρος. *Pf.*

996. τῶν πλησίον should be the gen. from τὰ τῶν πλησίον, "your neighbour's property." Hence it would be, if fully expressed, τῶν τῶν πλησίον.

998. & . . ; but in the next line, τοῦτο.—This slight inaccuracy is met with elsewhere; e. g. Eur. Ion. 963, τοῦτ' ἦν ἃ νῦν σοι φανερά σημαίνω κακά. *Mth.*

1000. Hermann, who is followed by Hartung and others, reads ἔστ' ὧ φιληθείς, ὡς σὺ νῦν ἐμοὶ φιλεῖ . . . χρυσοῦ . . . κατῶρυχες, i. e. ἔστι κατῶρυχες, by what is called the *Schema Pindarium*, a singular verb being placed at the head of a clause before a plural subject.—It need hardly be observed that Hecuba's speech contains a latent meaning, which the audience would understand.—φιλεῖ (= *amaris*), pass.

1007. Boissonade places a comma after ἐλεξας, and joins τῇδε καὶ σοφώτερον ("it is better thus"). So Herm. and Hartung, and so, I think, the words should be joined.

1013. ἥ asks *cum verisimili conjectura*. Cf. Gr. 1355 (977), § 873, 1. It occurs in this way after a few words of the clause below, v. 1272, μορφῆς ἐπφδὸν ἢ τι τῆς ἐμῆς ἐρεῖς; *H.*

1025. "Constructio verborum hæc est: ὡς τις, ἀλίμενον ἐς ἀντλον πεσὼν λέχριος, ἐκπέσῃ φίλας καρδίας, ἀμέρσας (αὐτῆς) βίον: sicut qui in mare procul a portu obliquus illapsus amisit animam, vitam ea privans. Λέχριος, quod vocabulum quomodo huic loco conveniret obscurum videbatur Elmsleio ad Med. 1137, de casu intelligendum, quo quis ex navi quassata atque in latus inclinata, ut undas hauriens mergatur, excidat" (*Herm.*).—Elmsley objected to ὡς cum subjunctivo; but Herm. de Ellips. et Pleon. says, "ὡς, ut apud Homerum ὥστε, per se regit conjunctivum, si res non ut facta, sed ut quæ fieri possit, narratur: τοὺς δ' ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπολοὶ ἄνδρες ῥεῖα διακρίνωσιν ἐπεὶ κε νομῶ μίγέωσιν." (*Opusc.* vol. i. p. 206).—

ἐντλος (*sentina*) is here the "sea;" nearly as we speak of the "trough of the sea."—ἀμέρσας βίον is "having amerced thyself of thy own life; having lost thy life."—[In all probability, I think, ἐκπεσεῖ, adopted by Hartung, is the right reading. Not a soul, he says, knows of any other example of such a construction as ὡς τις—ἐκπίσῃ.]

1028. λέχριος. Virg. *Æn.* i. 104, "*Franguntur remi; tum prora avertit et undis Dat latus; insequitur cumulo præruptus aquæ mons.*" Pfl.

1029. τὸ γὰρ ὑπέγγυον — κακόν, "*dirum enim ac perniciosabile malum, quod fide et quasi sponsione justitiæ ac deorum cautum est, ne pereat, non fit irritum.*" Pfl.—ξυμπίπτει, ἀφανίζεται, ἀπόλλυται. Sch. Musgr. reads, τὸ γὰρ ὑπέγγυον δίκῃ καὶ θεοῖσιν οὐ ξυμπιπτεῖ, δ. δ. κ.: "*ubi (i. e. in quo vel in quem) cadit et concurrat, ut ob crimen commissum simul et humanæ justitiæ et deorum vindictæ sit obnoxius ac velut oppigneratus, illi certissimum exitium imminet.*"—Pfl. has doubts whether this reading and correction should not be adopted.

1035. The deed of vengeance is executed within the tent, and only made known to the spectators by the cries of the miserable victim.

1039. οὔτι μὴ φύγητε, "*non effugietis.*" Gr. 797 (633), § 748.

1042. ἐπεσπέσωμεν, Gr. 803, b (642), § 472, 2.—ἀκμή, "*the instant; the critical moment.*" nearly = καιρός or, as Pfl. observes, "a time when," as an old poet says, οὐχ ἔδρας ἔργον οὐδ' ἀμβολᾶς: Herc. F. 532, εἰς ἀκμὴν ἑλθὼν φίλοις, to be compared with Hecub. v. 666. Soph. *El.* 1337, εἰσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν Ἐν τοῖς τοιοῦτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή. Pfl.

1045. "Here the second word is constructed according to the verb that is nearest to it: = ἡ γὰρ καθ. Θοῖκα ξένον καὶ κρατεῖς αὐτοῦ" (*Mth.*). But this, as Pfl. remarks, is unnecessary: Euripides was not obliged to call him Θοῖξ ξένος. Instead of saying ἡ γὰρ καθεῖλες Θοῖκα καὶ κρατεῖς αὐτοῦ; she says ξένον for αὐτοῦ, for the purpose of placing a stronger word at the end of the clause.—I would add, not merely to avoid the pronoun, but to add the strong notion, ξένου.

1050. τυφλῷ ποδί, "*with a blind foot;*" i. e. foot no longer guided by the eyes.

1055. θυμῷ is the *instrumental* or *causal* dat. dpt on ζιόντι.—θυμῷ ζιόντι Θρ., "*Thraci ira fervido.*" Paullo aliter Soph. (*Ed. C.* 434, ὀπηνικ' ἔξει θυμός." Pfl.

1057. πᾶ στῶ, "*quo accidam?*" στῶ est quo accidam? In *Oreste* v. 1251, Στῆθ' αἶ μὲν ὑμῶν τήνδ' ἀμαξήρη τρίβον, Αἶ δ' ἐνθάδ' ἄλλον οἶμον, ἐς φρουράν δόμων. *Herm.* "Illius voculæ (de ὅπα loquitur) alium puto sensum esse, prout alii verbo juncta sit, idque vel in eodem orationis tenore, ut modo sit *quorsum*, modo *ubi*, modo *quo pacto*: ita quidem intelligo Eurip. *Hecub.* 1032. (*ed. Matth.*) πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω, *ubi nolim arguari.*" Boeckh. ap. Pfl. —κέλλειν, prop. "*to put in to shore.*" Polymestor's uncertain course being well compared tacitly with that of a ship on the ocean. *El.* 139, Ἀργεὶ κέλσας πόδ' ἀλάταν. *Hipp.* 140, θανάτου κέλσαι ποτὶ τέρμα δύστανον. Pfl.

1059. JN. τιθέμενος βάσιν θηρὸς δρεστέρου ἐπὶ χεῖρα κατ' ἰχνοῦ; Porson took ἰχνοῦ in the sense of *pes* (*footstep* for *foot*), or rather "*the sole of the foot*," quoting Bacch. 1122, ἔφερε δ' ἡ μὲν ὠλίηνην ἢ δ' ἰχνοῦς αὐταῖς ἀρβύλαις, and Catull. Nupt. Pel. et Thel. "*Candida permulcens liquidis uestigia lymphis*." He then read καὶ κατ' ἰχνοῦς, or (as he afterwards preferred) καὶ ἰχνοῦς. Advancing my steps like a four-footed beast of the mountains (a bear, Htg.), on hand and on foot (on all fours). Pfl. says: that τιθέμενος is properly taken twice, both before βάσιν and before ἐπὶ χεῖρα. He thinks the *asyndeton* justified by the impassioned expression. [Hermann adopts a very artificial way: "πᾶ ἐέλσω τετράποδος βάσιν θηρὸς δρεστέρου, τιθέμενος ἐπὶ χεῖρα κατ' ἰχνοῦς: quo applicem quadrupedis montana fers gressum, imprensens (solo) manum secundum uestigia? i. e. quo quadrupes accedam, manu quarens vestigia mulierum!"]

1061. ἐξαλλάξω, sc. πόδα or ἰχνοῦς, i. e. shall I go? Cf. Elect. 103, ἔξω τρίβον τοῦδ' ἰχνοῦς ἀλλαξώμεθα. Htg.

1063. "Transpositionem horum verborum idoneis exemplis confirmavit Seidlerus p. 278 sq., in quibus reperias hæc ex Med. 1273, ἀκούεις βοάν, ἀκούεις τέκνων; 1282, μίαν δὴ κλύω, μίαν τῶν πάρος." Pfl.

1065. He invokes the sun as the author of light.

1071. ἐπαύσω, like ἀύσω, is one of the intrans. verbs that are sometimes used transitively by the poets. Mth. (§ 423) quotes Ap. Rhod. 1, 1253, ἐνθ' αὐτῷ ξύμβλητο κατὰ στίβον Ἑρακλῆϊ γυμνὸν ἐπαύσων παλάμῃ ξίφος.

1073. Hesych., ἀρνύμενοι, ἀντικαταλλασσόμενοι, ἀντικρασσόμενοι.

1074. An *apposition* to the preceding sentence [Gr. 827, α, 2 (669, b), § 580]. Or. 841, σφάγιον ἔθειτο ματέρα, πατρώων παθῶν ἀμοιβάν. Iph. A. 233, τὰν γυναικίαν ὄσιν ὁμμάτων ὥς πλήσαιμι, μείλινον ἀδογάν. Pfl.

1076. βάκχαις Λιδου, "*Bacchantes of hell, = mad fiends of hell*."

1077. ἀνήμερον οὐρείαν ἐκβολάν; after having said, that his children will be given to be devoured by the dogs, Polymestor adds, "*to become a cruel dispersion among the mountains*," i. e. *to have their limbs cruelly scattered about among the mountains*. Dübner.

1079. πᾶ κάμψω. "Non significat autem πᾶ κάμψω, quo flectam iter? quo accedam? sed, quo in loco considam? Nam sicut κάμπτειν γόνυ, vel κῶλα, quiescere significat, de qua re videndus Hesychius in γόνυ κάμψαι, et Brunckius ad Æschyli Prometheum v. 32, et ad Sophoclis Œdipum Coloneum v. 19, ita κάμπτειν simpliciter adhibitum, etiam si quis non in aliquo loco, sed ad aliquem locum κάμπτειν dicatur, est, post quam quis accesserit, considerare. Sic apud Sophoclem in Œdipo Colcn. v. 84, ὦ πότνια δεινῶπες, εἴτε νῦν ἔδρας Πρώτων ἐφ' ὕμῶν τησδε γῆς ἐκάμψ' ἐγώ." Herm.

1080. πείσματα, here not "*retinacula navis*," but "*rudentes*," Sch.

1081. φᾶρος στέλλειν, "*velum contrahere*."

1082. Htg. reads συθῶ, observing: "The thought suddenly occurs to Polymestor, that while he is blindly pursuing the women, the bodies of his children may be carried off by them, and thrown into

the highways or forests, to be devoured by dogs and wild beasts. He therefore halts, and endeavours to return to his tent, where he may lay himself down beside the corpses of his children to protect them from insult. 'Whither,' he says, 'shall I go, whither turn, whither direct my footsteps! I will, like a ship, shift my sails, and hasten back to the unhappy resting place of my children, that I may protect them.' Consequently, it is impossible that *σύθεις*, at v. 1082, with the Scholiast's construction, can be right; for the sense, or rather the nonsense, would be 'whither shall I go, running to the bed of my children?' for surely, if Polymestor knows whither he is going, he need not ask himself the question."

1084. *κόλταν*, "the place where they are extended."

1085. "*O miserum te! quam gravia in te perpetrata sunt mala.*" Isocrates Nicocl. § 61, *ἃ πάσχοντες ὑφ' ἐτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιείτε.* Pfl.—*σοί* = "against you."

1089. *Ἀρεὶ κάτοχον* = *κατεχόμενον ὑπ' Ἀρεως*. "Instead of *Ἀρεὶ κάτοχον*, Htg. would read *ἀρεϊκάτοχον*, as a compound word, according to the direction of the cod. Mosq. B, which (like the Schol.) has *ἀρεϊκάτοχον*; for if we have *πυρίπνους*, *νυκτίπορος*, why should we not also have *οὔρειθρίπτων*, *οὔρειβάτης*, *ἀρεϊκάτοχος*!"

1094. *ἡ* coalesces with the first syllable of *οὐδέεις*. Pfl.

1100. *ἀναπτάμενος* = *ἀναπτάμενος*. Pfl.

1104. *ῥῥῶν*, according to Mth. § 354, ζ, is the *gen. separativus*, or *gen. of removal*, where otherwise *ἀπό* or *ἐκ* are used: but why may it not be *gen. after αὐγὰς*?

1107. *ἐυγνώστα*, sc. *ἵσθιν*, "it is pardonable." On the neut. pl., cf. *ἀχθινά* below and note. Med. 491, *συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λίχους*. 703, *ἐυγνώστα μιντάρ ἦν σε λυπεῖσθαι, γύναι*. Cf. Phœn. 1001.—*κρείσσον' ἢ φέρειν*, i. e. *ἢ ὥστε φέρειν*, "too great to bear." So Soph. Œd. Tyr. 1293, *τὸ γὰρ νόσημα μῆζον ἢ φέρειν*. Pfl.

1109. JN. *οὐ λίλακ' ἤσυχος*, "uttered no gentle sound."—"Agamemnonis adventu quum speret Polymestor fore, ut Hecuba dedatur ad supplicium, sedatior simul cum animi motu fit oratio, et illam numerorum vehementiam ac varietatem excipiunt trimetri iambici. Jamque eo res adducta est, ut, quod maxime amat Euripides, tanquam in forensi certamine causa disceptetur, absolutaque Hecuba simul et promissis satisfaciatur Agamemno, et justis regis personam egregie tueatur." Pfl.

1113. *παρίσχειν*. Herm. and Htg. retain this reading, which Porson, with slight MS. authority, changed to *παρίσχ' ἂν*. Elmsley says that the Attics were not in the habit of eliding *ς* of the 3rd pers. before *ἂν*, and reads *φόβον παρίσχειν οὐ μέσως ὅδ' ἂν κτύπος*; but the *ἂν* is unnecessary (Htg.). Troj. 392. Iphig. T. 356, 357.

1119. Herm. incorrectly places a comma before *ἄρα*. Htg. refers to Bacch. 886, *ὃ τι ποτ' ἄρα τὸ δαιμόνιον*, κ.τ.λ. It is obvious, he says, that since *ἄρα* can stand in a *direct* question, it can stand in an *indirect* one, and therefore also with an *indefinite relative*: for of these clauses the one kind develops itself from the other.

1121. "Hecuba me perdidit; perdidit, dico! immo majus quid per-

petravit. Iph. T. 1321, ὦ θαῦμα. πῶς σε μῆζον ὀνομάσας τῶν ; Vid. ad v. 667." Pp.

1125. = "Stop! what is come to you?"—οὗτος, "hous tu!"

1129. μαργώσαν, "caedis avidam. Phoen. 1156, ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίον θεοῦ Περικλύμενος παῖς. 1247, μαργῶντ' ἐπ' ἀλλήλοισιν ἵεναι δόρυ. Cf. Soph. Aj. 50, καὶ πῶς ἐπέσχε χεῖρα μαμῶσαν φόνου;" Pp.

1130. ἴσχε, "hold yourself; stop."

1132. = "dicam, or dicturus sum." Gr. 814 (651), § 425, 1.

1135. ὑποπτος, in an act. sense, "suspecting; being apprehensive of."

1138. ἔδεια, μὴ—ἀδροίῃ καὶ ξυνοικίῃ. The fear suggests to the mind the purpose of avoiding the object of the fear. On the subjunctive, after the historical tense ἔδεια, cf. Gr. 1376 (994). On this passage *Mth.* says (§ 520, 8), "Eur. here combines the subjunctive and optative; by the subjunctive, designating the event which he thinks will certainly happen, the re-establishment of Troy; by the optative, that which is possible only or probable, the renewed invasion by the Greeks."

1143. JN. γείρονσιν δὲ Τρώων εἴη κακόν. Pp.

1152. ὡς δὴ παρὰ φίλῳ; "i. e. specie quidem amicitiae, sed revera inimicissime. Helen. 1398, ὡς τῷ θανάτῳ χάριτα δὴ συνεκπονῶν. Ion. 1202, ὡς τῷ νύφῳ δὴ δεσπότῃ χάριν φέρων. Conf. Iph. T. 1338." Pp.

1153. κερκίς, "the shuttle for the web, or work;" as we may speak of the loom for the produce of the loom.

1154. ὑπ' αὐγάς. "Plutarch. Op. Moral. p. 822, ἀλλ' ὑπ' αὐγάς θεῶ. Id. ibid. p. 1107, ὑπ' αὐγάς διαπτύξας." *Musgravius*—πέπλος is not uncommon of a man's dress in the case of orientals.

1156. γυμνός, here c. gen. as an adj. of emptiness or want. So Pind. Nem. i. 80, κολεοῦ γυμνὸν φάσγανον.—διπτύχου στολισματος, "hastæ et pallii." Pp.

1159. γίνονται, sc. τὰ τέκνα. On the pl., cf. Gr. 644 (525) § 385, a.

1160. Lit. "how do you think it?" i. e. in an incredible degree; beyond any thing that one should have thought possible beforehand. The formula is always inserted in this parenthetical way. "Hipp. 446, τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισεν. Cf. Iph. A. 1590. Arist. Ach. 24, εἴτα δ' ὥστιοῦνται, πῶς δοκεῖς; Supplendum αἱ μὲν—ἐν- τοῦσι παῖδας, cui respondet αἱ δὲ—τάς ἐμάς ἔχον χέρας. Hero. F. 635, χρήμασιν δὲ διάφοροι ἔχουσιν, οἱ δ' οὐ. Xenoph. Cyrop. iv. 3, 9, εἰλεγον, ὅτι ἀπὸ τοῦ στρατοπέδου εἰεν προεληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ἐξόλα. Apud Pausan. ii. 2, 5, scrib. Ἀύσιον, τὸν δὲ Βάκ- χειον ὀνομάζουσι." Pp.

1165. εἰ ἐξανισταίην. The εἰ = si quando, implying (with the opt.) indefinite frequency. Gr. 1296 (947), § 855, β. Iph. T. 325, ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι Ἐβαλλον αὐτοῦς· εἰ δὲ τοῦσδ' ὥσαιτο, Ἀἰθὴς τὸ νῦν ὑπέικον ἥρασπον πέτροις. Pp.

1167. πλήθει = "on account of (or from) the multitude;" a sense in which the dat. is found with verbs of all kinds.

1168. πῆμα πῆματος πλέον is an app. to the whole clause ; but precedes, as is sometimes the case, the principal verb—being inserted in a somewhat parenthetical way : thus ὅσοι δὲ τότοις χεῖρ' ἔχουσιν εὐστοχον ἔν μὲν τὸ λῆστον μυριοὺς οἰστοὺς ἀφείς ἄλλοις τὸ σῶμα ῥύεται μὴ κατθανεῖν.

1172. ἐκ δὲ πηδήσας. Tmesis.

1177. μακροὺς τείνω λόγους. Plat. Gorg. §. 47, p. 465, D, μακρὸν λόγον ἀποτίτακα. Pfl.

1179. λέγων ἐστίν = λέγει. Cycl. 381, πῶς, ὦ ταλαίπωρ', ἦτε πάσχοντες τάδε ; Supra v. 122, ἦν σπεύδων. Gr. 762 (610), § 375, 4.

1180. συντεμών, i. e. συντόμως εἰπών, or as Lucian expresses it, Imag. § 14, ἐνὶ λόγῳ συνελών φαίην ἄν. Eurip. Æol. fr. V., παῖδες, σοφοῦ πρὸς ἀνδρὸς, ὅστις ἐν βραχεὶ πολλοὺς λόγους οἷός τε συντίμνειν καλῶς. Conf. Troad. 441. Iph. A. 1249. Anaxilas Athen. xiii. p. 558, E, συντεμόντι δ' οὐδὲ ἐν Ἑσθ' ἐταίρας ὅσα περ ἔστι θηρί' ἔξω-λίστερον. Pfl.

1181. γάρ "often, like the Lat. *namque*, serves for the explanation of a preceding proposition containing a demonstrative pron., preparing the way for that which follows." (Mth.) Thus Plat. Phæd. 91, A, ἔγω μοι δοκῶ τοσοῦτον μόνον ἐκείνων διοίσειν οὐ γὰρ ὅπως τοῖς παροῦσιν, ἀ ἔγω λέγω, δόξει ἀληθὴ εἶναι προθυμήσμαι, ἀλλ' ὅπως, κ.τ.λ.

1182. δ δ' ἀεὶ ξυντυχόν, sc. αὐταῖς.—ἀεὶ, i. q. ἐκάστοτε. Thuc. i. 11, οἳ γε οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ ἀεὶ παρόντι ἀντείχον, "from time to time ; at any given time." Gr. 1521, 2.—ἐπίσταται, "suo damno edoctus cognovit." Troad. v. 894, ἐγὼ νῦν οἶδα καὶ σὺ χοὶ πεπονηότες. Pfl.

1183. τοῖς σαντοῦ κακοῖς, "propter tua ipsius mala. Sic Hipp. 854, σὲ τύχη. Supra, v. 299, τῷ θυμουμένῳ. Συνθεῖς auget vim vocis πᾶν, quasi dicas : omnes, ne una quidem excopta. Cf. an exactly similar passage in Protesil. fr. iii., ὅστις δὲ πάσας συντιθεῖς ψέγει λόγῳ Γυναικας ἐξῆς σκαυὸς ἐστι καὶ σοφός. Iph. T. 1016, ἅπαντα γὰρ Συνθεῖς τὰδ' εἰς ἐν νόστον ἐλπίζω λαβεῖν." Pfl.

1185, sqq. Pfl. explains the meaning thus : "Sunt sane quædam nostrum, et multæ quidem, odio dignæ : ceteræ vero propter sexum non suis quæque virtutibus vitiosæ, sed numero tantum, spectamur ; malis non nostra quadam culpa, sed natalium vitio cumuli instar et tanquam numerus adjicimur."

1184. Hermann reads ἀντάριθμοι for εἰς ἀριθμόν : "multa enim nostrum, aliæ quidem invidia laborant, aliæ vero e contraria parte æquamus numerum malarum." but Hig. rather better, ἰσάριθμοι. His words are, "ἐπιφθονοὶ does not signify reprehensione digni, but rather invidiam moventes, affording occasion for hatred of the whole sex. In the following verse Hermann has discovered, it is true, what sort of emendation the sense requires, but not the proper expression. He should have substituted ἰσάριθμοι, not ἀντάριθμοι, for εἰς ἀριθμόν. For the lengthening of the first syllable in such words as ἰσόθεος, ἰσόνειρος, ἰσόμοιρος, κ.τ.λ., see Porson on Orest. v. 9 ; Ellendt. Lex Soph. i. p. 845."

1189. ἔδρασε. "Accuratus scripsisset ἔδρασαν, quum præcesserit

ἀνθρώποις. Sed illa numerorum permutatio in utraque lingua frequentissima. Tyrtaeus i. 27, Br., νέοισι δὲ πάντ' ἐπείκειν Ὀφρ' ἐρατῆς (sic scribe cum Valcken.) ἤβης ἀγλαὸν ἄνθος ἔχῃ, Ἀνδράσι μὲν θηητὸς ἰδεῖν ἐρατὸς τε γυναικῖν. Xen. Econ. iii. 5, ἴσως γὰρ ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ. Eadem ratione Euripides in Androm. 421, οἰκτρὰ γὰρ τὰ δυστυχῇ Βροτοῖς ἅπασι, κἀν θυραῖος ὦν κυρῇ." Pfl.

1190. σαθροῖς, of earthenware vessels, denotes the having a flaw. σαθροὶ λόγοι = "non apti ad persuadendum." In the Rhes. 639, Minerva, who is proposing to deceive Paris, σαθροῖς λόγοισιν ἐχθρὸν ἄνδρ' ἀμείψομαι. Pfl.

1194. οὗτις ἐξήλυξέ πω. Soph. Œd. Col. 280, φυγὴν δὲ τοῦ Μῆκω γενέσθαι φωτὸς ἀνοσίου βροτῶν. Pfl.

1197. δε φῆς. "Simillima orationis conversio in Soph. Œd. Col. 1354." Porson.—ἀπαλλάσσων. The pres. partep. is sometimes used for the fut.—this is a rhetorical use, graphically describing a future purpose as present and in execution.

1201. οὐ . . . οὔτε, which Elmsley thought a solecism, is sufficiently defended by Hermann.

1203. ἢ τίν' αἰτίαν ἔχων; i. e. τίνα ἄλλην αἰτ. ἔχ. Iph. T. 511, φυγὰς δ' ἀπήρας πατρίδος, ἢ ποίᾳ τύχῃ; Infra 1264, ὑποπτή-
ροις νώτοισιν, ἢ ποίῳ τρόπῳ; Pfl.

1205. πείσειν τάδε. Soph. Œd. Col. 797, ἀλλ' οἶδα γὰρ σε ταῦτα μὴ πείθων, ἴθι. Amphis ap. Athen. xiii. p. 563, C, τί φῆς; σὲ ταυτὶ προσδοκᾷς πείσειν ἐμέ; Pfl.

1206. εἰ βούλοιο. The *apodosis* is here suppressed: = ὃ δὲ μοιο-
γήσειας ἀν εἰ βούλοιο. Mth.

1207. κέρδη τὰ σά, i. e. αἰσχροκέρδεια ἢ σή. Pfl.

1211. τί δ'. The δὲ is *resumptive* after a long parenthetical insertion. Isocr. de Permut. § 169, sq., ὅτε γὰρ ἐπαμύνειν ἡρχόμεν τοῖς ἰδίοις, ἀπολομένων ἐν τῷ πολέμῳ τῷ πρὸς Λακεδαιμονίους ἀπάντων τῶν ὑπαρχόντων ἡμῖν—ὅτε δ' οὖν, ὥσπερ εἶπον, ἡρχόμεν πλησιάζειν τισίν, κ.τ.λ.—χάριν θέσθαι. El. 61, χάριτα τιθεμένη πόσει. Pfl.

1215. καπνῷ σημαίνειν, "fumo signum dare, quum absolute dicatur, non addita re, cujus signum fumus sit, offensioni ea res fuit interpretibus. At idem fit in formula ἐσήμηνε τῇ σάλπιγγι, sc. ὃ σαλπικτής. Nimirum quæ res significetur, sponte intelligimus: tubicine canente, initium pugnae fieri; fumo autem urbis quid aliud quis indicari suspicetur, nisi incensam esse? Quidquid autem non patimur solum, sed etiam facimus non nostra sponte, sed alieno quodam incitamento, ὑπό τινος ποιεῖν dicimur. Igitur fumi significatio quum effecta sit igni ab hostibus injecto, recte addit πολεμίων ὕπο." Pfl.

1221. ἀπεξενωμένοις. Soph. El. 776, φυγὰς ἀπεξενωῦτο. Plat. de Legg. ix. p. 866, A, ἐὰν δὲ τις—τοὺς χρόνους μὴ ἐθέλῃ πληροῦν ἀποξενούμενος τοὺς ἐιρημένους. Pfl.

1223. καρτερῆς, διατελεῖς. Pfl.

1224. Ἰν. καὶ μὴν τρέφων μὲν, ὡς ἐχρῆν σε τρέφειν παῖδα τὸν ἐμόν, σώσας τε, sc. αὐτόν. Pfl. "Sometimes words which belong to one another are separated." (Mth. § 428, 2). Cf. Orest. 578, ἐζημίωσε πατέρα κάπείκειν' ἐμόν.

1225. καλὸν κλῆος. Hom. Od. 1, 95, ἰσθλὸν κλῆος. Theoc. xvi. 58, ἀγαθὸν κλῆος. Contra Helen. 135, αἰσχροὺς κλῆος. *Pf.*

1227. τὰ χρηστά, prosperity naturally attracts friends.

1234. οἷς ἐχρῆν, sc. πιστὸν εἶναι. *Pf.*

1237. τοιοῦτον ὄντα, int. οἰοίπερ οἱ κακοί. *Pf.*

1240. ἐχθρινά. When an adj. is put with an auxiliary verb, as *predicate*, without referring to a proper subject (= our "it is —"), it is properly in the neut. *singular*; the Greeks, however, often put the *neut. plural*.

1243, sq. οὐτ'—οὐτ' οὖν. Æsch. Agam. 457, μήτ' εἶην πολιπόροθης, μήτ' οὖν αὐτὸς ἀλοὺς ὑπ' ἄλλων βίον κατίδοιμι. *Pf.* The οὖν denotes *indifference* with respect to *choice*. Cf. Gr. 1494, c.

1247. ῥαβδιον. "Gaius apud Stobæum Floril. vol. iii. p. 57, εὐάγωγον δὲ εἰς τὸ ῥαδίως τι τολμῆσαι θυμὸς γυναικός." *Pf.*

1249. μὴ ἀδικεῖν, i. e. μὴ ἀδικον εἶναι vel μὴ ἡδικηκέναι.—μὴ ἀ., synizesis. *Pf.*

1256. τί δ' ἡμᾶς; "Rectius, ut opinor, sic interpunximus quam, quod fecit Dindorfius, post τί δ'. Solet enim in his interrogandi formulis, præsertim si qua sit oppositio, res, de qua quid prædicatur, rejici ad pronomen: v. c. apud Platonem Phædon., p. 65, D, τί δὲ δὴ τὰ τοιάδε, ὧ Σιμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν."—παιδὸς ἀλγεῖν. Suppl. 58, ὅσπον ἐπαλῶ μελῖα τῶν φθιμένων, οὓς ἔτεκον. *Pf.*

1261. μὲν οὖν are here, as often, *corrective* (= *immo*; *immo vero*, "cum vi augendi et corrigendi." Stallbaum): "nay rather, no, but." Gr. 1479.

1265. "Idem vaticinium alibi dederat Euripides apud Plutarchum de Is. et Osir. p. 379, E, 'Ἐκάτης ἄγαλμα φωσφόρου κύων ἔσει. Quem ridet Aristophanes apud Eustathium ad Od. 3, p. 1467, 37 = 127, 17, καὶ κύων ἀκράχολος 'Ἐκάτης ἄγαλμα φωσφόρου γενήσεται.'" Porson. Cicero, Tusc. iii. 26, "Hecubam autem putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam." Cf. Dio Chrysost. Or. xxxiii. T. ii. p. 29, R. *Pf.*

1267. On this oracle of Bacchus, cf. Herod. 7, 111; Macrob. Saturn. 1, 18 (*Musgr.*).

1269. The γάρ indicates the omission of a part of the reply: = "no, for otherwise," &c. Gr.

1270. ἐκπλήσσει βίον = "ad vitæ finem pervenire."—JN. ἐνθάδε θανοῦσα ἢ ζῶσα. *Pf.*

1272. ἢ τί, inserted parenthetically. See similar insertions at v. 605, and in the note on that line.

1273. Diod. Siculus makes mention of τὸ τῆς Ἐκάβης μνημεῖον on a promontory near Elæus.

1276. A known formula of expressing abhorrence or detestation. On aorist, in sense of present, cf. Gr. 754 (604, b), § 403, 1.—αὐτῷ . . . σοι . . . In the Cyclops, Silenus, having protested his innocence, adds, ἡ κακῶς οὗτοι κακοὶ οἱ παῖδες ἀπόλουνθ' οὓς μάλιστ' ἐγὼ φιλῶ, to which the Chorus rejoins, αὐτὸς ἔχ'. *Pf.*

1278. μήτω was used in *wishes*, as Soph. El. 403, οὐ δῆτα· μήπω νοῦ τοσόνδ' εἶην κενή. Eur. Heracl. 359, μήπω ταῖς μεγάλαισιν οὕτω καὶ καλλιχόροις Ἀθάναις εἴη. Also οὕτω in Soph. Œd. T. *Hecuba*.
ι

594, οὕτω τοσοῦτον ἡπατημένος κυρῶ. Cf. Lobeck. ad Phryn. p. 458. *Pfl.*

1280. οὕτως σύ = "you," or "you *there*," with indignation. Soph. *Ced. T.* 532, οὕτως σύ, πῶς δεῦρ' ἦλθες; *Pfl.*

1285. A well-known punishment in ancient times.

1286. καὶ λίαν καὶ *intensifies* the force of λίαν, "not only much, but also very much," = excessively. Hom. *Od.* 1, 46, καὶ λίην κείνός γε ἰουκότι κείται ὀλίθρῳ. *Pfl.*

APPENDIX.

(LIST OF RARER WORDS AND EXPRESSIONS.)

1 κευθμών	81 χιονώδης	154 νασμός
6 ὑπεκπίμπειν	85 ἀλίστος	155 ἀπύω
8 πλάξ	113 σχεδία	182 φροίμιον
16 θρισμα	117 στέλλεσθαι	184 δαρόν
20 πτόρθος	119 δίχα χωρεῖν	193 ἀμέγαρτος
29 διαυλος	123 *ἀνίχαιν	207 ἀναρπαστός
39 εὐθύνειν	132 λόγους κατατείνειν	208 λαιμότομος
65 σείπων	134 {κόπις	214 μετακλαίομαι
69 αἶρομαι	134 {κοπίς	221 χῶμα
72 ἀποπίμπομαι	144 πῶλος	246 *ἐνθνήσκειν.
	145 ὀρμᾶν	

(143) ὅσον οὐκ ἦδη. (225) οἷσθ' οὖν δ δρᾶσον;

251 κακύνεσθαι	369 διεργάζεσθαι	576 *κακά
259 ὀρίζειν	380 *ἰσθλοί	616 *σχήματα
268 ὑπερφέρειν	446 λίμνη	623 ὀγκοῦσθαι
280 παραψυχή	461 *ἀγαλμα	626 *ἄλλως
288 παρηγορεῖν	471 πήνη	662 *εὐδαιν
299 τὸ θυμούμενον	474 κοιμίζειν	708 ὀνειρόφρων
319 *ἀξιόμμενος	499 μετάρσιος	714 ἀνωνόμαστος
324 τητᾶσθαι	537 ἀκραιφνής	887 ἄρδην
355 ἀπὸβλεπτος	552 *βασίλις	914 μεσονύκτιος
363 σαίρειν	558 ἐπωμῖς	915 ἥμος.

(308) πλίον (μηδὲν) φέρεσθαι. (363) κερκίσιν ἰφεστάναι. (684) νόμος βακχείος. (812) ὑπεξάγειν πόδα. (868) πλίον νέμειν.

919 κίδνασθαι	961 προκόπτειν	1130 ἰσχ'
920 ξυστόν	1028 λέχριος	1135 *ὑποπτος
924 ῥυθμίζεισθαι	1029 ὑπέγγυος	1180 συντεμών
931 σκοπιά	1080 πείσματα	1190 σαθρός
958 φύρειν	1129 μαργών	1221 ἀποξενοῦσθαι.

(1081) φᾶρος στέλλειν. (1215) καπνῷ σημαίνειν.

THE END.

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